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and HOMILETIC REVIEW

A Journal of Practical Church Methods

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"Confronted by the necessity to conserve wherever possible, American publishers and officials of their national and regional associations have been buckling down to the problem. On February 18 some 100 major executives assembled in New York by the American Newspaper Publishers Association, took the first step toward unifying the conservation effort by forming a committee to study "all such methods of conservation and waste elimination" and report its findings within 30 days to another representative meeting. Meanwhile, individual publishers have already taken steps to meet the growing bugaboo of shortages." "A fortnight ago the Directors of the Southern Newspaper Publishers Association agreed voluntarily to reduce the size of newspapers as a war measure."—Mar. 2. *Newsweek*.

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Straws in the wind.

Jan

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Effective

PREACHING

ROSS H. STOVER, D.D.

ONE MONTH ago I received a letter from a man thirty years of age which led me into an analysis of the sermon which turned the man from sin to Christ.

Here is a part of his letter, "I was sitting in my home with a bottle of whiskey by my side when, just for fun, I turned on the radio. You were preaching your morning sermon. I couldn't turn it off. When you had finished something came over me. I do not know what it was. I poured the whiskey down the sink and have started a new life by the grace of God."

The gentleman has come to the Church and is now preparing for membership. How different his life! How different his home!

I looked up my text for that morning and found that I had preached on I John 4:19, "We love Him because He first loved us," taking as my subject, "The Birth of Christian Love." God had had a chance to speak to that man.

Ten years ago a man of high position and valuable talents lay at home reading his Sunday newspaper. His wife had turned on the radio and was listening to our morning sermon. Many a Sunday he had been in that position, never hearing a word. But this morning we quoted certain sentences showing how God was calling for every man to meet his responsibility. He dropped his newspaper and said to his wife, "I think he must be speaking to me." That gentleman has become our head usher. God spoke to that man that morning.

Effective preaching is that which accomplishes its purpose.

Just recently a fine Christian said to me, "I love to hear the Rev. Mr. Blank preach because he just opens the Bible and explains to us some passage of Scripture. That is effective

Philadelphia, Pa.



preaching because—

I. It is Word-of-God Preaching

Fortunate are both preacher and people when the minister has come to the conclusion that the Bible is the Word of God and that Christ is his supreme authority. Any trained, passionate minister's preaching is effective then, because he will ever fall back on what God has said.

Recently I have given a series of talks on the subject, "What do we know about life after death?" One of our members invited a worldly gentleman to come with him to the lectures. His reply was, "What does Doctor Stover know about it anyway? Has he ever been there?"

I told that incident to my Congregation and should any person ever say to them, "What does Doctor Stover know about it? Has he ever been there?"—that they were to answer, "No, he has never been there, but he has a friend who has been there, Jesus Christ, the risen Lord. Dr. Stover will tell you only what his friend has told him."

I have been in this pulpit twenty-one years and nothing has ever happened to change men's souls when I have limited God by not preaching His Word.

Effective preaching is preaching all of God's Word. Like Luther we must shake the tree, then the limbs, then the branches, then every leaf.

An old preacher said to me many years ago, "I never preach a sermon without mentioning, in one way or another, the atonement." He influenced my preaching greatly because he impressed upon me the importance of preaching the heart of the Gospel and not merely staying out on the rim of the wheel or under the leaves of the tree. Indeed, preaching must be Christ-centered to be effective.

Following the Church year in general is always good because men need a full divine food diet. But, we must also remember that we are preaching to a sick world. The Bible is God's medicine cabinet. When a sick man comes to a doctor, the doctor does not reach into his medicine cabinet and bring forth just any kind of medicine his hand may fall upon. He carefully diagnoses the case and then prescribes the correct medicine. So our preaching must be carefully selective. We must know our Bible, God's "medicine cabinet," to be effective.

How enthused a preacher ought to be when he studies God's Word and finds in it God's Gospel, the unsearchable riches of Christ, the hope of glory, the means of grace, virtues to be enjoined, rules for Christian behaviour, Christian attitude, and God's judgments. The true preacher must not overlook God's judgments.

The true expository, textual, topical, preacher will never spend his time trying to bolster up some theory. By experience, he will soon find that *Christ is to be preached, not constantly proven*. His will be a teaching, evangelistic preaching. That indeed is creative preaching. Effective preaching is Word-of-God preaching—

II. By a Trained Man of God

Certainly the power is entirely in The Word. A rogue can preach the Gospel effectively if the Congregation is not aware of his *hypocrisy*. However, to me, stronger than the printed page is the Word of God written on the fleshly tablets of our hearts. Parishioners ought to look at their minister and see the Word of God moving before them. When he stands in the pulpit they should hear him preach before he speaks a word. Christian personality is used of God mightily in effective preaching because to a certain extent a Christian is the Word of God walking about. The sermon must be effective first within the heart of the minister. His personality ought to be aglow with the Gospel. We use "For Instances" to illustrate an address. A Minister ought to be one of God's "For Instances."

It is simply ridiculous to think of a poorly trained preacher. He ought to be a man of knowledge. He should master every technique of preaching. There is no excuse for poor preaching. The four requisites of preaching an effective sermon, thought, appearance, language, and voice, ought to be his possession.

He should know that a sermon "built by the mile" will *not* be effective.

The violinist practices for fine rendition, the singer trains for good voice and interpretation, and the athlete practices and studies for perfection. Can you imagine a minister of the Gospel preparing a sermon to be preached by one who has never been trained in public speech. I'm afraid that is the reason so many preachers are cloudy, weak, monotonous, and abstract. Unpreparedness in voice, gesture, together with the "faraway look" has weakened many a well-worded discourse.

Many preachers reach their dead-line because they will not study with those who could instruct them in the most effective ways of preaching their sermons. Their voices, their gestures, their postures, could be easily corrected, but it seems many would rather slouch and let their congregations suffer. Then, too, I wish we could completely get rid of that "Holy voice" idea in Christian preaching.

The trained preacher is not a mere rhapsodist, not a rambling babbler, not a declamatory exhorter, but a speaker with a plan, a method, and a message.

And, this preacher is effective because he is one—

III. Who is Passionately in Earnest

Concern for the souls of men makes a preacher convincing. Passionate sincerity keeps a man thinking in terms of black and white and not always in terms of gray—so drab-like. He speaks then not to do well but to do good. While he doesn't try to be eloquent, God bestows upon him the power of divine eloquence.

One of my members told me how he is being challenged continually by the preaching of Dr. Walter A. Maier. I talked with him at some length and found that Dr. Maier's preaching was so very effective with this gentleman, not only because he preached the true Gospel, believing fully in God's Word, but also because he was so passionately in earnest.

The challenging sermon of an earnest preacher is usually effective preaching. The minister is leading a militant army of Christians against sin. When that ideal catches fire, ministers are often described as "Sensational," while they are not that at all, but rather are producing sensations by passionate preaching. "Sensational" preaching is always harmful. It often perverts the truth. Preachers must always remember that the Gospel needs no substitute. No one will ever be able to say

(Continued on Page 204)

RADIO PREACHING

is here

WILL A. SESSIONS, JR.

WHETHER we like it or not, the radio is here to stay. It has got its first growth, and while only a prophet can tell what its future holds, anybody can say with surety that it is going to remain as one of the parts of our everyday life.

Gone are the experimental days when in the summer the studios were draped with heavy quilts and blankets to deaden sound. Gone, too, are most of the people who telephoned in with requests, or sent wires, or postal cards asking that special numbers be dedicated to them. Acoustical improvements and air conditioning have transformed broadcasting into a much more tolerable art, while the very commonplaceness of so many radios and so many programs has taken away the novelty of sending wires. Certainly few remain of the old guard who felt that it was rude to shut off the receiver while anyone was still speaking through it.

Yet while these improvements have come, the minister who broadcasts finds that he has to pioneer his own way even now. If he intends to preach a sermon, or to give a devotional talk, he finds the studio as empty as it was back in the beginning. No one smiles as he speaks, no one frowns, no one says, "Amen." There may be a million people listening in, but he cannot see one of them. He feels somewhat like Will Rogers must have felt at the time when he was to broadcast his first program. Seeing that the radio room was empty, he rushed down to the street, grabbed everybody he could get his hands onto, and rushed them to the top floor of the building where he told them he was giving a free show. Afterwards he explained to his promoters that he had to do it, for how could he speak unless he had somebody to speak to? How well every minister knows that.

It may be just as well, however, that he cannot see his people or it might upset the bravest minister, for some of those people are riding in cars, others are having breakfast or shaving, while still others are jabbering right in the midst of his prayers. Modern life gives

very little of what a church building gives in the way of atmosphere for worship. Maybe some are worshipping in the fullest, richest sense as they read the morning paper and listen abstractedly to the Reverend, but if it be so, then we have entered a new phase of religious experience that has as yet been unfathomed and unclassified.

But the handicap of not being able to see the audience is minor beside that of having to read from manuscript. Reading is a deadly thing at any time to the American ear. Few men or women read well, and almost nobody is able to give to the read word the same degree of animation that he gives to the spoken one. This constitutes a real problem to many ministers, yet the broadcasting stations have found it necessary to insist that the preacher have his sermon fully written out, for too many times the men have wandered from their themes, or have been taken down with mike-fright, or have used all their time elucidating some detail of their sermons. Practice in reading is the one hope for the man who has this difficulty.

These are things that any minister can overcome with study, work, and perseverance, but what can he do about his time? If his devotional program is scheduled for 6:30 A.M., what group of listeners may he reasonably expect to hear him? I once knew a Kentucky preacher who came near to causing a lot of trouble with his radio station when he refused to get up at 6:30 for the summer broadcast. "Nobody'll be listenin' in except the chickens," he protested, "and they'll be busy crowin'." The man simply could not visualize his audience.

Then there is the question of music. Radio lives and moves and has its being in music. There was a time when the choir from the Church would go to the station to broadcast, but that was just for a time or two. When the program has to go on regularly week after week, musical talent loses interest, and finally stops altogether. What is the preacher to do? He must have music. Seemingly there are two alternatives, either he must sing himself, or he

can use "canned" hymns, both of which are poor substitutes, for the first runs the risk of being in bad taste, while the second enters that field of resentment that we feel for second-hand music. Back in the early days of 1925 and 1926, I was in school in Fayetteville, Arkansas. We had a boy in our neighborhood who rigged up for himself a broadcasting outfit. Each evening at supper time he would turn on all the power that he had, and read the paper, and play phonograph records. All the neighbors raised a rumpus.

"He is interfering with our getting of good programs," they fussed, "and besides, all he does is to tell us what we can read for ourselves from our own papers, and to play 'canned' music that we could hear from our own phonographs at home."

Some petitions were circulated, but nothing was accomplished. The boy was doing the very thing that a majority of all broadcasting does today, namely, he was using recordings, and shall I dignify his readings by calling them the first news broadcasts?

Hymns figure in the scheme of things, too. They come down to us from a rich background, and even if one has to use "canned" ones, it will be better than to begin without them, for they help to "set the stage," or to "get the feeling" of worship, and since the announcer may have just finished with fifteen rafs for something, or may have reeled off a piece about a free grease job that can be had somewhere, it is well to have the stateliness of a hymn to condition the listener psychologically to the devotion that is at hand.

Some ministers begin with the reading of the Scripture, which is quite acceptable, but the Reverend Opie Rindahl of Bismarck, North Dakota, sets his radio sermon in a category unto itself by always beginning with the reverent foreword, "In the name of the Father, and of the Son, and of the Holy Ghost."

Radio preaching is still new. There was a time when it was thought to put a microphone onto the pulpit, and to turn on the juice was to broadcast a radio service. That has not proven out quite as expected, for instance, when the communion is served in the Church, its beauty and solemnity is lost to the radio audience. The same has been true of baptism, and while everybody laughs about the man who sits at home and flips off the radio when the offering is being taken, the fact remains that up to now there are few who participate in giving to the support of the churches of the air. Not that money cannot be collected for

the churches in this way, it can be, but at present there are few churches that have found successful means for getting the radio audience to share in this responsibility. All of which justifies the opinion that radio preaching is a thing unto itself, that it requires a type of service all its own, and that it must have a theme that is specifically adapted to its absent congregation.

Along with these considerations goes the voice problem. A violent exclamation may be acceptable in an auditorium, but not in a microphone. Over the air every emotion must be expressed through the one medium of the spoken word. Is the preacher in a good humor? His voice will tell. Is he absent-mindedly wondering why the operator is paying so little attention? The man is not listening to any single word, but only to how loud, or how soft, or how clear the enunciation. These unguarded things carry themselves through the ether. One's voice betrays him today quite as definitely as Peter's did him in the hall of Annas. High piping tones, low monotonous ones, may mean the ruining of what was a well-prepared sermon, and a sermon that could the hearers have seen the gestures, the movement of the arms, or the lift of the eyebrows, would have been rich in inference and in expression.

It is not easy to make adjustments or to learn how to use any new medium. There is a story current that the late Doctor S. Parkes Cadman, preaching on a Sunday afternoon in the Brooklyn "Y", wandered all over the platform to the dismay of the broadcasters. The situation was temporarily remedied by a friend sitting behind and tapping him on the right leg when he went too far that way, and on the left leg when he went too far the other, until a metal banister was arranged that kept the man in bounds.

Father Charles Coughlin of Detroit, after the manner of his own peculiar genius, succeeds in speaking with a degree of intimacy that is utterly disarming. To the youngsters of his parish he has been heard to say over the air, "If any of you Catholic boys and girls turn up your noses at some other boy or girl just because he is a Protestant, you are a flop. You are not a good Catholic . . . Every little boy or girl tells lies at some time or other. When I was a little boy I told lies, but I soon found out that there was nothing in telling lies . . . Anybody who lies is a jackass . . . So be honest, learn to tell the truth." There is power in an approach of that kind.

And there is power in the radio, lots of it,

for millions of our people are listening every hour. The question is, how to use that power. If the minister seeks to instruct, that is possible, if he seeks to promote action, that can be done too, in fact he can get almost any kind of result that he may want over the air, but he must

learn to discipline himself to the medium that he is using, to the emotions of the people who are his unseen audience, and to the clock, for on the radio, if he speaks past the moment, the operator painlessly shuts him off, and the good man is talking to nobody but himself.

STORYING

CALVIN T. RYAN

ENOUGH studies have been made to show that children of all ages are more interested in the persons of the Bible than in any other part. Since that is true, teachers should utilize those characters in their teaching.

Such information should not be hard to understand, for all of us, young and old alike, are more interested in persons than anything else in the world, apart from ourselves. Story writers know that, therefore they write about what happens to their imaginary characters, what those characters do, think, and say. To the extent they make them appear real, to that extent we accept them.

Other studies show that children frequently take characters from history and fiction as their heroes. That is why we believe the reading of history, biography, and good fiction will have influence in shaping the life and thought of children who read.

Some of the best hero stories to be found are in the Bible. We think at once of Samson, David, Joseph; of Paul, and of Jesus, Himself. Of course, the story of the baby Moses, as well as the baby Jesus, comes to mind. The vivid telling of these stories will make them live for the children. They are an excellent means of making the children God-conscious.

Storying is as old as civilization. Story-telling was the earliest form of pedagogy. Jesus was a master Teacher, and a master Story-teller. Wise teachers in our secular schools use the story for teaching. The Hebrews were great story-tellers, and used stories to teach.

Stories of the great characters in the Bible should be supplemented by other visual devices. The problem of teaching in any age-grade level is that of relating the learners' interests to what the teacher wishes to teach. Stories should be selected with definite interests in mind. The story of Joseph and his coat of

many colors can be used for more than one purpose. The purpose decided on should be brought out clearly in the story. No story should be moralized. A good story never requires an explanation. That doesn't mean, moreover, that no application should be made of the stories we tell. Jesus told His parables, but only rarely did He have to explain their application. When His enemies plotted to catch Him on the matter of paying taxes, He acted out His parable. He aided their conclusion by a visual device. Not one of them could ever look at the image of Caesar again without remembering what to do about the taxes.

Pictures make persons seem more real. Children assume that if we have a picture of the person he must have lived. Here is a primary teacher who attaches some felt to beaverboard. Then she cuts out pictures of men, women, and children. The pictures will cling wherever she puts them. This particular teacher I have in mind, drew her own pictures. In that way she made them more Oriental, more like the usual pictures of Bible characters. It was very easy for her to have her characters move. Some of them were on camels. In fact, the teacher had prepared a caravan. When she finished, the selling of Joseph to the traders was more real than it had ever been before, certainly to me. The device is sound. It is a legitimate appeal to the senses.

The wise teacher is always on the lookout for teaching material. Badly worn books can be gutted of their usable pictures before they are discarded. Calendars are easily secured. Rotogravure sections of Sunday newspapers. Colored pictures in magazines. Even advertisements can be shorn of their offensiveness and used in teaching. And, you will note, how well the advertisers use the appeal of persons. Rare-



ly do we find an advertisement that does not have characters in it.

One teacher in a rural church makes use of visual devices in emphasizing Temperance Sundays. On those Sundays, she uses posters all around the church. One I recall was a list of famous football players who never used whiskey. I suggested that she might use pictures of men in history who never drank. Artists have found the Bible an inexhaustible source of material for their work. Copies of their works can be secured for a very small amount.

With the perfection of slides, and of talking films, it becomes possible to use characters and events of the Bible even more effectively. What we get through the eyes and ears constitute about 87% of all that we ever learn.

Naturally men and women, even in the Bible, do not exist in a vacuum. They are not just pictures in an album. Rather they are men and women who act, who do things. Noah and the Ark is a drama, replete with dialogue and action. His family are not just appendages. His sons and their wives are provided for. They become characters in the drama.

Abraham Lincoln and George Washington are not simply two men. Each one did something for his country. The names mean nothing apart from the acts of the men.

So with Samson and David and Solomon. So with Paul. So with Jesus. Children like to visualize them as persons, living things. Along with the story selected to drive home some particular virtue, these men must be moving and talking. Children like action in their stories. Watch them play. In their make-believe world, things hum. They care but little about pure description. They do like appeal to the senses, especially to sight, touch, taste. The coat of many colors is not just any old coat.

Once a teacher asked a boy to stand in front of his class. Then he took a single thread of cotton and tied it around the boy. "Now, break it," he said. Of course, that was easy to do. Then he wrapped several threads about the boy. Again he broke them, but not easily. Finally the teacher wrapped and wrapped and wrapped the thread. "Now, break loose," he commanded. But the boy couldn't. "Now, that is the way habits work," the teacher explained. "At first they aren't very strong. But if they are continued they get too strong

for us to break. We have to have help."

My child, age twelve, announced that she had to have a piece of raw meat to take to her class. She took the meat, and when she told me what was done with it, she said, "Teacher put alcohol on it." "Well, what happened?" I asked. "It turned all hard," was the answer. "Teacher put an egg into alcohol, too. It turned hard. That's what alcohol will do to food."

I think she will never forget what she saw. She had read about it in a book, but what she saw with her own eyes will remain with her.

Of course, not every lesson we teach, or should like to teach, can be so easily demonstrated. So long as we keep our mind alert we can always learn. I recall that only recently a man told about a cricket getting in his topcoat and chewing a hole in the front part. "The coat was ruined. A brand new, thirty-five dollar coat ruined by a cricket that chewed a hole in it." The narrator told with some feeling. Then he added, "So it is with breaking the Commandments. We break one, and the whole is ruined." I had never felt the thing so vividly before. I had learned something.

Did you ever take the census of the pretty women mentioned in the Bible? If you haven't, do it. Even those for whom beauty must have been lacking are not berated for their ugliness. One, you will recall, had "tender eyes!" Others redeemed themselves by their good deeds. What an ideal of simple womanhood, with all the tenderness of real beauty, we have in Ruth! Esther had all the beauticians of the court at her command, and she did act with regalness, but her beauty is not that of Ruth. Furthermore, not much is said of the physical features of Ruth; nevertheless, we construct our own picture of her. That makes her even more to our liking. Esther might win a beauty contest, but Ruth would be chosen by the artists to paint.

The alert teacher who loves her work will create ways of teaching. She will be handicapped, or may be handicapped, by lack of expensive materials and teaching aids, but what she can think of to do at little or no expense will amaze the less creative teacher. She will know the appeal of things to be handled and seen. She will bring to life Moses, Ruth, David, Solomon; yes, even Jesus. What she can not demonstrate physically and materially, she will reproduce with picture words.

The Other BROTHER

RUSSELL A. HUFFMAN

WE do not like to face ourselves! We prefer to talk about someone or something else and spend so little time on the "science" of right living and harmonious relations? So it is with our use of the great story of the Prodigal Son. We have too often considered only the story of the Prodigal. Jesus started the story by saying, "A certain man had *two* sons." It is a study of a father and *two* sons. The father is a symbol of God and the sons each represent a large portion of humanity. The Prodigal represents that type of humanity which "burns the candle at both ends" and follows the appetites and selfish extremes of life wherever they lead. The "other brother" comes closer to most of us, so let us study him today.

The "other brother" stayed at home. He saved his portion of the inheritance. He worked hard. The neighbors pointed to him with pride in contrast to the way they felt about the boy that went away. From all outward appearances, he was a "good son." BUT he knew and his father knew that there was no real fellowship and understanding between them. He had failed to live up to the fine relationship of Sonship. He was in reality just as far from the father in spirit as was the Prodigal, for he was jealous and selfish. He did not share the father's longing for the return of the Prodigal, therefore he could not share the father's welcome when the Prodigal did return.

Jealousy and selfishness always spoil the happy relationship of a home or a church or the Family of God. If we are self-centered, selfish or jealous (each is an expression of the same wrong attitude), we cannot be good Sons of God and share His purpose and love. As long as we are primarily concerned about saving ourselves, we cannot help God very much in saving the world.

The "Other Brother" was unhappy. His jealousy kept him from having the happy relationship in the home that might have been his. "Thou never gavest me a kid to make merry with my friends," he said to his father when the father came out to talk to him. He probably did not care to make merry with his

Minneapolis, Minn.

friends (if he had any), yet he looked with jealousy and contempt on anyone else's happiness. He was self-pitying. He drank the poison of feeling sorry for himself and became intoxicated with the idea that he was being mistreated. His unhappiness came as a result of his selfishness. You don't find happiness by looking for it. It comes as a by-product of harmonious relations with life.

Notice the rebuke of the father, "thou art ever with me, and all that I have is thine." What tragedy—to live so many years in the presence of plenty and never know how to use it—to live so near the love and fellowship of the father and never share it. The greatest tragedies of life are to be found among those who could be living such beautiful lives as Sons of God, but rather are living merely as respectable folks—average citizens. The world waits for folks who will dare to live as Sons of God!

In spite of the fact that the other Brother lived an outwardly respectable life and did the things that society seemed to expect of him, he was really living a life of a slave! He was not free from the slavery of hate; he did not know the freedom of being a *real* son of his father. The work that fell to his lot to do became a burden and drudgery to him because he was not doing it with the interest of a son. The weeds, the broken fences, the dragging gates, the leaking roofs, the bills to pay, the crops to gather were all burdens to him because he did them as a slave and not with the joy and interest of a son. He must have been like some of us. He must have been good because he thought he had to and not because he wanted to. He was serving the father because of what he could get out of it, and not because of love. The only truly good act is that which is done because of the inner compulsion of love.

Our quarrels to settle, our church to keep, our budget to raise, our campaigns to sponsor, our cathedrals to build, our mission boards to support, our colleges to finance, and all the rest of the program of the Kingdom of God is a burden to us unless we do it with the joy and interest of a Son of God.

Our relationship with the Father and the Kingdom will be empty and void if we have only the relation and interest of a respectable citizen, a churchman or a moral person—BUT, it will be our very life and joy if we have the relation of a Son to God. This comes through the fellowship of prayer, the sacrament of service, the privilege of the practice of Love to all men.

The Editor's Columns



The Victory of Faith

"WHAT is faith?" Jesus never concisely defined faith. In days gone by, theologians wrote large volumes on the subject of faith, but I have never been able to get much out of them.

Jesus was a matchless teacher. Today we realize the power of illustration; but He was continually illustrating by means of familiar things. That is what He did with faith; He illustrated it in many ways. To Jesus faith was closely associated with power. To a woman He said, "Great is thy faith; be it done unto thee even as thou wilt." At another time He said, "According to your faith so be it unto you." At yet another time He said faith was as a grain of mustard seed, small, but growing into a large plant.

But the use of faith as akin to power intrigues us. We seek power to live, but no life can attain power without a focus, and the faith of which Jesus often speaks does just that—it unifies and centers life.

Faith in evil damns. The reason we have so many wasted, drab and unsuccessful lives is simply because we have lives centered about aims which are wrong; their focus is evil.

But a life which is centered by faith in Christ is a victorious life. A faith in the Risen Lord with His strength to move and govern life is certainly a motivating force which gives power for living. Centered on the Christ by faith, such a life is filled with strength from on high.

This kind of faith releases resources of the soul. The enemy of faith is fear. Fear imprisons, paralyzes, disheartens, narrows and depresses life. Faith, such as Jesus gives, liberates, empowers, encourages, heals, expands and gladdens life.

As the saints of the ages only found the true resources of their souls when they gave their

lives by faith to the Master, so may we also learn of hidden springs of refreshment in our souls when we have reached the stage of consecration that the Christ will say to us, "Great is thy faith; be it done unto thee even as thou wilt."

This kind of faith makes God real to us. Such faith is as far removed from mental assent as the east is from the west. What Jesus means is a faith which makes God real to the soul of man, because it makes Him a source of power in daily life. Such faith comes from daily living with the Christ.—W. R. Siegart.

"Whatsoever Thou Spendest More"

SAW him rise, unsteadily, from his seat, and, as unsteadily, make an uncertain way toward the men's end of the coach.

Not a seat was vacant on the entire train. Most of the passengers were clad in khaki, sober of mien and headed back to camps which were scattered all through the south and west.

I saw one of these men in khaki leave his seat and take the elderly man by the arm, just as the train gave a lurch that nearly threw them both off balance. Together they disappeared in the men's room at the far end.

Hours later, during which I had labored through several manuscripts, I had sat enthralled, as I always do, when the train passes through that seemingly endless maze of oil derricks which extend as far as the eye can see on both sides of the tracks, known as the East Texas Oil Field, and had had my breakfast in the diner, I found the two men, the elderly man and the soldier boy. Under the head of the man, carefully rolled for service as a pillow, was the khaki colored coat, the colorful insignia which designated the particular outfit to which the soldier belonged, showing on the

sleeve which hung almost to the floor. Over him, blanket like, spread the soldier's overcoat and the soldier himself sat quietly on the same long seat on which the elderly man lay.

Obviously he had been ill, very ill. As obviously he was feeling better, much better, for he was speaking to the soldier who had been his Good Samaritan.

"I want your name and the company to which you belong," he said. "I want to tell your superior officer of the service you have rendered me."

"Oh that ain't necess'ry," the soldier replied abashed and seemingly at loss as to what to do or say. "That ain't necess'ry atall. Any soldier would do the same thing. When you see a soldier jes' know that he'd do the same thing if you needed his help."

I'm not quite as sure as the soldier was on the all inclusiveness of his statement, but I do know that all soldiers benefitted directly and positively by his concern for the ailing wayfarer and it left me wishing that we could feel as confident about the soldiers of the Way as the boy felt of the soldiers of *this man's army*. It is still so easy to "pass by on the other side."

Jack

Jesus' Temptation

JESUS tempted! How could the crystal Christ be tempted? When we ask this question we forget that Jesus came to fulfill the whole will and law of God. He would still have been the Christ without this temptation, but what a comfort and help would have been denied man! To know that Jesus was tempted and overcame, gives man greater confidence in his approach to the Christ, confidence that he comes to One who overcame and who is willing to help him triumph over temptation.

No, I would not remove this temptation scene from the Gospel record. Consider the evil one with all his devilish ingenuity assailing the apparently helpless Christ with His physique weakened. What an advantage was taken of Jesus! But how magnificently He triumphed! What strength, what courage, what comfort this gives man, apparently helpless before temptation, as he bows before the Triune God seeking spiritual power that he might overcome, and resting assured that with Jesus' help he will overcome.

It is not sin to be tempted. Sin consists in yielding to temptation. As fire tries steel so does temptation try the soul of man. He whose life is weakly founded on the Christ may yield and the last state of the man be worse than the first; but he whose soul is firmly fixed on Jesus will emerge from temptation a stronger soul, drawn closer to the Christ. The repetition of a deed makes it easier. So yielding to temptation draws one down, but conquering strengthens character and faith. We should meet temptation with firm reliance on Jesus, knowing that through Him we will emerge victorious and strengthened of soul.

The devil meets Jesus with Scripture. Jesus replies with Scripture. What then is the value of Scripture? The mere repetition of Scripture is not enough. An Arabian child may quote chapter after chapter of the Koran and understand not a bit. So Christians sometimes quote the Bible without a knowledge of what it means. Jesus here shows true insight into Scripture, and we must learn to understand Scripture through Jesus. The more we live with the Christ the more we come to love Him, and the more we come to love the Father who sent Him into the world to redeem man. Then the Word of God begins to take on a new radiance and we see mirrored on its pages the Matchless Redeemer. Scripture then begins to unfold its message of man's fall from grace and the infinite love of the Father in His plan of redemption.—W. R. Siegart.

Spring Comes Alway

Song of Sol. 2:11. "For, lo, the winter is past."
So often, in the years long past,
My mother crushed against my face
A sprig of spearmint she had found
'Neath damp, brown leaves upon the ground,
And softly cried, "Spring's come at last!"

So, though I glimpse through frosted pane,
Each tree and bush soft-piled with snow,
My heart leaps toward a coming day
With violets, lilacs—lovely May!
For surely, spring will come again.

God planned it so—right conquers wrong,
Day follows night, snow-time, then flowers;
Peace after pain, gain after loss,
Glad Easter Day beyond the Cross,
When springtime floods our hearts with song.

—By Nellie M. Leonard.



THE CHURCH AT WORK

"Thoughts are the Seeds
of Future Deeds"

Peace On Earth Or Blackouts?

People were saying "Remember Pearl Harbor!" Enemy planes had been reported approaching the Golden Gate, and Oakland, Calif. had gone through its first blackout. With war extras rolling off the presses, the editorial rooms were in an uproar. So was the Oakland Tribune church advertising department, Ruth Kenealy and Coralie Lamb, to be specific.

Just one week to the deadline for the annual Christmas church edition! On our desk lay 8 nice clean, absolutely blank page dummies. Over 200 ad layouts with holly borders and Christmas pictures had been delivered to as many churches within the last two months; about 24 ministers had mailed back their copy. We had to run 804 inches of advertising to equal last year's edition. Moreover, we had a reputation to uphold for our paper, that of carrying the largest volume of paid church advertising in the entire world!

Simultaneously we took up the challenge and our telephones.

Because the sales resistance we encountered from Oakland pastors who were regular weekly advertisers, mind you, seemed so representative of the general attitude of a civilian population suddenly confronted with the danger of war for the first time, I pass on some of the objections we had to overcome.

"People are too incensed about the war to think about church. There will be no room for the Christmas spirit in their hearts this year. Why waste money advertising services that no one will attend?"

Unbelievable as it sounds, this argument almost word for word represents the stand taken by over half our ministers against advertising.

There was only one answer:—The church has the greatest thing in the world to advertise, the comfort of religion. Isn't it your duty in these troubled times more than ever to spread the faith in good that every man, woman, and child needs so much? How can you refuse to advertise? (They didn't.)

Next most frequent objection to advertising:—"Services for Christmas Eve have been completely disrupted because of the possibility of a blackout. Children's Christmas programs, heretofore held Christmas Eve, have been cancelled because of the danger."

That was a difficult one. Because the activities of what organization—right up to our city government—have not been "completely disrupted" following the unexpected advent of war? Even the Christmas program of a church could be disrupted. But surely a little reorganization and efficiency have always brought order out of chaos. It was as simple as setting services ahead a few hours so that they were held in the afternoon instead of at night. This was all that saved the three Catholic, Lutheran and Episcopal pages scheduled to run Christmas Eve.

Money—was also used as an argument against advertising. The director of a certain charitable institution, which had annually run a Christmas greeting and bid for funds, said:—"Mr. and Mrs. Public are too concerned with their own problems and finances in this war emergency to contribute money to God's work."

We proved to him that the devil hadn't stopped advertising. In fact, Dugan's bar

downtown was running a larger ad than before the war to induce people to spend their money with him and drink away their troubles. We told him that if he didn't advertise the devil would probably get the money from Mr. and Mrs. Public and God's work would just have to go without. Cold logic, but it worked.

Well, the page dummies filled up. We beat last year's edition by 25 inches, running a total of 829 inches. More gratifying than the gain though was the knowledge that the whole edition represented a pretty significant moral victory over what might have been a December 25th edition that wasn't a Christmas edition because a war had begun.—*Coralie Lamb, Tribune Correspondent, Oakland, California.*

Flag Dedication Service

Organ: "My Country! 'Tis of Thee."

Invocation: Psalm 147: 1-7.

Hymn: "Mine Eyes Have Seen the Glory."

Responsive Reading: Psalm 148.

Hymn: "God of Our Fathers, Known of Old."

(During the last stanza, Boy Scouts, each holding a Flag, form arch in center of aisle by crossing American Flag with Christian Flag, and small girls or boys march through arch to Chancel and take their places on either side of the large Flags to be dedicated.)

Pastor: Thou openest thy hand,
And satisfiest the desire of every living thing.

People: Jehovah is righteous in all his ways,
And gracious in all his works.

Pastor: Jehovah is nigh unto all them that
call upon him,

To all that call upon him in truth.

People: He will fulfill the desire of them
that fear him;

He also will hear their cry and will save
them.

Hymn: "Faith of Our Fathers."

Pastor: To the glory of God, our Father,
by whose favor these symbols have come to
hold a place in our hearts; to the honor of
Jesus Christ, the Son of the Living God, our
Lord and Saviour; to the praise of the Holy
Spirit, source of all life and light; for the
privilege to worship in peace and love and
quiet, in prayer, song, and Scripture; for the
outward sign of an inward gratitude of a great
Nation . . .

People: We dedicate these symbols of thy
love.

Pastor: For the strengthening of Christian
citizenship, and the uplifting of those who
fear in their hearts the present upheaval of
nation against nation; for the comfort of those
who have been called to give life and limb in
defense of that which Thou hast entrusted to
our care . . .

People: We dedicate to Thee and Thy service
all Thou hast bestowed upon us in love;
help us to look upon these symbols in courage
and trust in Thy goodness.

Pastor: For the guidance of the young, for
the fruitful and pure lives of those who go
forth in Thy Name, for the freedom and salvation
of good men everywhere . . .

People: We dedicate these symbols.

Pastor: For the growth and purity of brotherhood,
for the hope of goodwill and the coming
of Thy Kingdom, we pray Thee.

People: Accept this tribute which Thou
hast brought forth under great and glorious
guidance. We bow our heads in recognition
of all these banners stand for in our Christian
activity, our hope for the morrow as children
of Thine, as a Church and as a Nation.

Pastor: Glory be to the Father, and to the
Son, and to the Holy Ghost, as it was in the
beginning, so let Thy Divine guardianship
continue over us . . .

People: From now into the days Thou hast
set before us. Amen.

Hymn: "On a Hill Far Away."

Prayer: Almighty and everlasting God, Thou
dwellest not in temples made with hands,
neither art Thou worshipped with men's hands,
as though Thou needest anything, seeing that
Thou givest to all life and all things. Yet do
Thou, O Lord, who delightest Thyself in the
praises of all upon whom Thou has bestowed
Thy gracious gifts, accept the offering of our
grateful hearts for the symbols of our matchless
faith in Jesus Christ, Thy Son, and our
great and beloved land, which Thou hast so
richly blessed in countless ways. We consecrate
these beautiful symbols to Thee and Thy
Name, to be henceforth a part of our treasury
of things born of Thy love. We set these flags
apart from all common and worldly things,
used gratefully to remind us of Thy continuing
love. Help us to endow these precious
emblems with a meaning sacred to all citizens
of this great Nation, give us courage to defend
them from common danger and from common
foes; help us to cling to them in Thy name.
We ask in Jesus' Name. Amen.

Hymn: "Onward, Christian Soldiers."

(Children march through arch of flags in

center aisle, and remain at rear of auditorium, taking part in the following hymn.)

Hymn: "Great God, We Sing That Mighty Hand."

Benediction.

Memorial Service for Sailor Lost at Sea

A number of subscribers have asked for suggestion on Memorial Services for a member of the congregation serving with the Naval forces and reported "missing in action." The following service may be adapted to local needs. Flags and flowers may be arranged on the Chancel steps, or in the Chancel.

The Service

Organ: "Lead Kindly, Light."

Processional: "Angel Voices, Ever Singing."

Invocation: Followed by Lord's prayer.

Hymn: "He Leadeth Me, O Blessed Thought."

Responsive Reading: Psalm 119: 41-48 and 105-112.

Hymn: "When Peace, Like a River."

Pastor: Read John 11:25-26. Job 19:25-28. I Tim. 6:7 and Job 1:21.

Hymn: "I'll Go Where You Want Me to Go."

Pastor: The Lord is good to all, and his tender mercies are over all his works. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them. For he said, surely they are my people. In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

The Lord will command his loving-kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life. He healeth the broken in heart, and bindeth up their wounds. I was brought low, and he helped me.

O, taste and see that the Lord is good; blessed is the man that trusteth in Him. Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance and my God. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit. Many are the

afflictions of the righteous; but the Lord delivereth him out of them all.

Hymn: "Saviour, Thy Dying Love."

Pastor: I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures.

Now this I say brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory. Thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.

Hymn: "God of Our Fathers, Whose Almighty Hand."

Pastor: (See page 513, March 1932 issue of The Expositor, for suggestions for a short address).

Hymn: "The Old Rugged Cross."

Prayer: Especially for courage and steadfastness in the right, according to our understanding of the will of God.

Hymn: "Battle Hymn of the Republic."

Benediction.

(American Legion members in uniform and Boy Scouts will act as Guards of Honor, ushers. If any talent can be enlisted from these ranks for special musical numbers, this will be acceptable. Naval or military drills, "reveille" at the opening of the service, and "taps" at the close, will be in order. Refrain from tedious personal reference during the service. There should be a detailed program available for all who attend, which may include all personal references to the person or

persons having given their lives for their country. Pictures of the men should be printed, if they are available.)

Civilian Defense Jobs

From Oklahoma comes a report of a women's organization, called the "Blue Cross" organized for the purpose of

1. Listing all the names and addresses of local young people serving the Nation as soldiers, sailors, fliers, nurses.
2. Providing every enlisted person with a correct list of these names, so they can contact one another as opportunity permits.
3. Making the lists available to any local organization desiring to provide smokes, soap, candy, stamps, etc., to the enlistees.
4. Making lists available to the local newspapers, so that home newspapers are sent on, and news items sent in to keep the home folks in touch with those away.
5. Making the lists available to local Prayer Leagues, so that absent ones will be remembered especially in the daily prayers of home folks.
6. Lists are posted on bulletin board in all local Churches, so interested persons may provide special gifts of woolens, Bibles, or books of daily meditation.
7. To serve as a clearing house for information between families of enlisted men.

Such an organization would be a help in any community, and would serve as a foundation for much of the work the government is endeavoring to organize in every community, as a part of the National defense program. Since the main purpose of this organization is centered in the men and women already called to the colors, there is a strong bond of common interest upon which to build.

Easter Family Life

"One-half of the babies born last year," says Katharine Lenroot, Chief of the Children's Bureau, "came into homes where the total income (including the value of home produce) was less than \$1,000!" Many of these children born into unwelcome and unprepared-for homes, not only increase their kind, but add to the ranks of socially-dependent wards. Is there a subject today, which has more cunning and deception, more ignorance and hypocrisy connected with it, than that which concerns

the origin of life and the perpetuation of the race? What an incredible amount of social bungling is indulged in under the title of "love, courtship and marriage!" Must society grant the right of civil marriage to those irresponsible individuals, who cannot distinguish between "falling in love" and "falling in passion"; and who have no regard for the rights of childhood? Why not a consecrated, well-trained Family Counsellor in your church to advise and direct our youth? Or must we depend upon the movies and tabloids for our religious and social mores? The sex-instinct and desire for mating, largely, has been passed over to morons, quacks, perverts, prudists, hypochondriacs and obsessionists. It is only "the truth that shall make you free." But let's give truth the advantage of "clean hands and a pure heart."

RESTAURANT CLOSED FOR PRAYER

The lunchroom owned by Harlan H. Walker in a busy suburban shopping center of Kansas City is open all night. It is also open all day.

Mr. Walker has been worrying lately because his employees have no opportunity to attend church. He is not a church member himself, but, says Mr. Walker, "I believe the time has come when we should all try to get closer to God if this world is to be saved."

So now for an hour each Monday afternoon the doors of the restaurant are locked, the shutters closed, and Mr. Walker's helpers engage in prayer and Bible study. "I got in touch with Mrs. Louelle Gordon, a teacher at the Kansas City Bible College," explains Mr. Walker, "and employed her to come and conduct the services."—Exchange.

The Place of Understanding

The Cross is the very essence of Christianity. It is the substance of the Gospel message. Calvary was the event in our Lord's life that He foresaw, and toward which He turned His face resolutely. It could have been avoided by making a few convenient concessions. Christ understood that "for this cause came I into the world, and unto this end was I born." Later He confirmed it by saying to the two disciples on their way to Emmaus in one of His appearances after His resurrection, "ought not Christ to have suffered these things, and to enter into His glory?"

The Cross was the theme of every New Testament Epistle, the burden of every Apostolic pronouncement. They went forth preaching, "Christ crucified, both the power and the wisdom of God unto salvation to everyone that believeth." On that foundation the early Church was built. And it remained loyal and strong, because the Cross gave it the power of a great conviction. "And God added daily to

the Church such as should be saved." You take the Cross out of the Gospels and the Epistles, and the New Testament becomes a mere shell.

Not only is the Cross the very essence of Christianity, but it made the infant Church strong. It grew and flourished because it had a Gospel capable of cleansing and renewing men's hearts. A great conviction lay in the heart of every believer. They were witnesses. Yes, the world tried to discourage them, and to destroy them as well. It scattered them abroad, raised crosses to high heaven, lit its pyres of martyrdom and in every inhuman conceivable way sought to put an end to the movement which seemed destined to sweep over the world. But the Church only deepened its conviction, and went on in time to fulfill Christ's promise, "the gates of hell shall not prevail against it."

The Cross is still the essence of Christianity. It is the place of understanding. It is the theme of every Lenten meditation. In a few weeks the Church will go up to Jerusalem, to consider once more those things which happened to Christ. Well for that Church and its spiritual life if it comes in the spirit of the grand old hymn:

O Cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

—*The Builder (Fond du Lac).*

A Letter of Transfer

May I enter my vigorous protest to the assertions of one of my brother pastors, R. D. Linhart. In publishing a statement: "When Is a Letter of Transfer in Order?" he declares: "... a letter of transfer cannot properly be issued to a congregation of another denomination but only to one of the same faith. When a person is confirmed at the altar of a Lutheran church, after having been properly instructed in the saving truth of God's Word, he solemnly vows that he will 'continue in this faith even unto the end.'"

I. What is "this faith" he is speaking of? If he is teaching "the saving truth of God's Word" with any clarity, he is teaching the oft-repeated declaration that we are members of one body, and that the body of believers by faith in Christ Jesus.

Are our churches Christian? Then we have only ONE faith, and we're not saved by faith

in the Lutheran Church, nor the Baptist, nor Methodist, but in Jesus Christ alone. And if all earnest, sincere believers are children of God by His promise, they are members of one family. How mean you, then, that a letter of introduction vouching for the sincerity of any member of His family cannot be granted and accepted by another body of Christians?

If our church is NOT Christian, that is a different matter. But in that case we have no right to endeavor to instruct those who are.

If the great Christian, Martin Luther, founder of the Lutheran Church, had not held his loyalty to Jesus Christ as far higher than his vows to a particular church, the Lutheran Church never would have been founded.

2. If what Mr. Linhart says were true, the following article in the January issue: "Dare We Keep Our Faith," is woefully incomplete, for it tells of the saving faith of Jeremiah, the faith of Habakkuk, the faith of the Early Disciples, but NOT the faith in some *particular* church.

3. If ever there was a time where unity and cooperation between Christians was needed, that time is *now*. We need to practice it! The tragedy of a young man wanting to join our Christian fellowship, but afraid to because of a letter he bore from his pastor in another State that "he should never join a church of any other denomination or he would be forever barred from coming back unless confessing his sin in joining with an apostate and false church"—such a situation is a sin against God.

Not long ago one of our deacons removed with his family. He wrote: "What shall I do? There is no Baptist Church in this community?" We wrote back: "What of it? There is a Presbyterian Church and a Nazarene Church. Find a real Christian fellowship and continue your work as a follower of Christ." He did, and is now an officer of the Presbyterian Church there.

Thank God for such statements as that by Dr. Buttrick ("The Parables of Jesus" p. 23): "... the kingdom of God is not registered in church statistics, nor do denominations mark its bounds." Last week we granted a letter to a Church of God, and received one from a United Presbyterian Church, in other communities.

I close as Brother Linhart closed: "Continue thou in the things which thou hast learned and hast been assured of,"—the teachings of Jesus Christ!—In His Name, Ben Wm. Jackson, President, Idaho Baptist Ministers Conference.



THE PULPIT



JESUS SHALL REIGN

R. F. J. CHARLISH

"... But he passing through the midst of them went his way." Luke 4:29-30.

WHAT a generous welcome Jesus received when He preached His first sermon in His own home town. No doubt Jesus had attended that Synagogue as a lad, and been a regular worshipper there until He left the town to find His Life's mission during the 40 days' struggle in the wilderness, but when He returned that Sunday morning, His sermon caused a real commotion, in fact an uproar in the Church.

The word had, no doubt, been passed round the town that Jesus, the carpenter's son, had come back and was in the Synagogue. The minister handed Jesus the scroll from which to read the lesson and He found the place where many others had read the story of the coming Messiah. It was a familiar lesson to all Jews, and as Jesus read, one can imagine the locals filled with admiration at the nice way in which He read the story.

Then Jesus began to expound the lesson, or, as we would say, preach the sermon. The eyes of the congregation were fixed upon Him, for He had already captured their attention. A whisper or two could be heard, "Is this Joseph's son?" They could hardly believe it. The carpenter's son a preacher? So they listened. As the sermon developed, however, the faces of the people changed. He shook them out of their complacency and whipped their consciences. Without allowing Him to finish His address some of them got up and chased Him out of Church. "To the brow of the hill with Him," they shouted.

If the people expected to hear a comforting sermon that morning, some of them would get a shock. If they expected Jesus to speak about the coming One, who would right their wrongs

and redeem Israel, then they got a shock for Jesus claimed that this day is this scripture fulfilled. "Why listen to Him?" Jesus' claim startled them, and, rather than listen to what He had to say, they shouted, "To the brow of the hill with Him."

That was how His home town received Him. The people that morning were looking at the Light of the World and they struck out blindly at the light. Jesus spoke of His Mission to humanity. He gave them a sermon on the real meaning of religion, and all they could say was, "We don't want to listen to it. Away with Him. To the brow of the hill with this young dreamer." So they led Him to the brow of the hill on which their city was built, to cast Him down headlong.

What a strange world? Religion as Jesus taught it aroused in his listeners at Nazareth, indignation and wrath. When Jesus explained His mission immediately, the congregation was up in arms, and willing to chase out of the world the one man who could remake it.

But those folk were not the only ones. How often Jesus has met with the same indignation from folk who have failed to appreciate His words. The people in the Synagogue that Sunday morning when Jesus preached rose to destroy the one man who could make God real and bring joy to a darkened Israel. And they bundled Him off to the brow of the hill, but as they were about to cast Him down headlong over the precipice, Jesus turned and looked at them. So far they had acted, they had done all the shouting, then Jesus took command of the situation and turned round on those who were so wrought-up and looked at them. That look must have been most powerful. For meeting his eyes they immediately drew back. A schoolboy in a class where I was examining the Scripture commenting on this incident said, "Jesus mesmerized

Fleetwood Congregational Church, Lanes., Eng.

them." I smiled, but he was only trying to explain how Jesus' gaze penetrated their wrath and hate. His look was more than a match for their spite. His piercing eyes made them draw back, and He passed through the midst of them, and went His way.

It is said of Florence Nightingale when nursing the wounded soldiers during the Crimean war, that she broke the rules when they stood between her and helping the needy. Her methods did not please the authorities and one day, a mounted officer saw the nurse hurrying across the courtyard with a can of arrow-root in her arm. "What right have you to touch these stores?" he thundered. The nurse stopped, set the can on the ground and looked at the impressive figure in uniform. She looked straight at him, but said not a word. That look, however, was enough, for the officer turned his horse and drove away. Florence Nightingale then picked up her arrow-root and went on to the hospital to help the wounded in her care.

Jesus looked at those folk in Nazareth who had bundled Him out of church and thundered at Him, "To the brow of the hill with Him," and there was something inspiring in those eyes, something tender and understanding, yet something piercing and formidable for His look made them turn away.

Jesus had been 40 days in the wilderness just prior to this home visit and He had seen a needy world calling for His help. He had also discovered His part in the mission ahead. There was a new world in His eyes and His discovery must have flashed from His gaze. When those thoughtless folk saw that, they could not stand up to His look and were taken aback. That look transformed what appeared to be their hour, to His hour. Under His penetrating gaze, they withdrew, and He passing through the midst of them went His way.

That narrow set of people in Nazareth tried to block Christ. They would stop Him at the outset of His ministry, but Jesus passed through their hate and stupidity and went His way to preach the gospel. They couldn't stop Him then in His endeavour to establish His Kingdom and although many have tried since, no one has been able to stop Him. Various "isms" have been founded, numerous world conquerors have tried to displace Christ, but He has passed through the midst of them all to go His way. Once again we are witnessing an attempt to get rid of Christ but men like Hitler and Mussolini will never stop Christ.

As Jesus passed through the bitterness and hatred of those Jews in Nazareth so He will pass through the bitterness and hatred of those who would destroy Him today. In Christ's teachings we can see the foundation of a new world based on principles which will make a new humanity and He will not be stopped by world breakers.

Are we afraid the voices of those who shout "Away with Him! To the brow of the hill with Him," will win the day? Are we afraid He has little chance of success in this world? If so forget it, for there have been many dark days in the past for Christ, yet the voices of Christ's enemies have not yet prevailed. Many have attempted to block Christ but not one has succeeded.

He had a couple in the chosen twelve. Look at Judas. Poor Judas. For 30 pieces of silver he would block Christ, but in the Upper Room on the night of the Last Supper, Judas must have had a shock. Jesus looked at him and said, "What thou doest do quickly." Judas could not have expected that or he would have sent an apology for absence. No wonder he got up from the table and left immediately. And in the Gospels we are told when Judas left "it was night." Alas, it was night, a black night for poor old Judas and a dark night for his soul.

Inside the room from which he had of his own accord left was the *Light of the world*, outside was darkness. Judas forsook the light voluntarily, he left to block Christ for 30 pieces of silver. Alas, he eventually found his mistake. He found he could not block Christ for 30 shillings. And what did he do? Committed suicide.

Then there was Peter. He didn't mean to block Christ, he only denied Him. But curse and swear as much as Peter liked, when Jesus looked at him he was disarmed. That look from Jesus went right through Peter and he went outside and wept bitterly. Peter would block Jesus by denial but one look and Jesus went His way.

Then came the attempt of the chief priests and Pilate to block Christ with a cross. The Pharisees and Scribes gathered their hate in one supreme effort to block Christ. They thought they had done it. A cross was made for Him. But Christ crucified became Master of the day. He prayed for the forgiveness of His murderers and opened the gates of paradise to a dying thief. His courage on the cross and His calm assurance in that tragic hour bought forth the

highest tribute from the officer in charge of the crucifixion. He said, "Truly He was the Son of God."

Stop Jesus with a cross! Why they couldn't have understood. No man can stand in Christ's way and expect success. God used that cross, that beastly wooden obstacle, to reveal His heart of Love and to convince the world of His abiding affection. He let mankind know that Christ was not defeated by the cross. He passed through the midst of them with the very cross they had hewn for Him.

And Jesus has been passing through every attempt of man to defeat Him. Modern totalitarianism would defeat Christ by making the state into a god. But Jesus is passing through the midst of their brutality to go His way. They would take Christ to the brow of the hill on which their state is built to cast Him down headlong, but in the end He will pass through the midst of them to go His way. His kingdom based on righteousness, justice and goodwill, in the end must prevail.

Modern states may hinder Christ, but they cannot and will not block Christ. One state tried it during Jesus' life, for He met Rome, this mighty world power, when He faced

Pilate. But who won? Rome or Christ. 'Tis true, Jesus went to the cross, but where did Rome go? Where is this mighty Roman Empire today? As He conquered on the cross of Calvary, so this victorious Christ has gone on winning glorious victories all down the ages. He will conquer again today, for in the long run truth, righteousness, and goodness must succeed. They are stronger than untruth, beastliness, treachery and hate.

The folk of Nazareth tried to block Christ, they led Him to the brow of the hill on which their city was built, but that was as far as they got. They intended to cast him down headlong over the precipice, but they found they couldn't do that. As in Nazareth so in Europe, so in every place where men try to cast Him out, He will pass through the midst of them to go His way. Jesus goes on His way with victory in His hands. Men may say, "Away with Him. To the brow of the hill with Him," but it carries no weight. Jesus is the world's conqueror, and

"Jesus shall reign, where'er the sun
Doth his successive journeys run.

"His Kingdom shall stretch from shore to shore
Till might shall win and wound no more."

DON'T Let the Lights Go Out

NORMAN E. NYGAARD, D.D.

"The light shines in darkness; and the darkness cannot overcome it." John 1:1-5.

AN outstanding moving-picture presentation, "Foreign Correspondence," some few months ago flashed as its final scene a broadcasting studio in London during an air raid. The actor who played the leading role, that of an American newspaper man, said, during the closing moments of the play, speaking in almost total darkness, "The lights have gone out all over Europe tonight. Keep your lights burning, America. Don't let them go out."

Light is naturally used as a symbol of truth, of righteousness, of faith. At the very beginning of John's great Gospel Christ, the Word of God, is described as light and life. "In Him was life; and the life was the light of men. And light shines in darkness; and the darkness cannot overcome it."

Again, the Master, speaking to His disciples

Los Angeles, California.

in that part of the Sermon on the Mount which was in effect their ordination discourse, said, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candle-stick; and it giveth light unto all that are in the house." Then in tones of positive commandment, He adds, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

There is a great period in history which is aptly spoken of as 'the dark ages.' The light of learning had gone out. For centuries men groped about in the half-light of superstition. It is altogether possible that in years to come our time will be spoken of as a dark age. Yet,



strangely enough, in the field of education, of scientific discovery, and invention, we are living in one of the most enlightened ages that mankind has ever known.

Our darkness is occasioned by the snuffing out of the candles of faith. Pagan idolatries, built up on class and race consciousness, have replaced the light of faith in the Eternal.

There are two attitudes which Christians are assuming today. On the one hand, many of us are railing against the darkness. Our sermons are anti-Communist or anti-Nazi. We are defenders of beleaguered citadels, and our arms are weapons of defense.

The other attitude is best illustrated by a story which Elsie Renne tells, one which comes out of the terrible destruction wrought in the last decade by the Japanese. A group of American Christians in the United States were angrily discussing the report of the almost total destruction of Nanking. As they were doing so the door opened and a Chinese professor from Nanking entered. He paused for a while and listened to their discussion. Finally, grasping the edge of the table to gain poise, he said, "Friends, it is better to light a candle than to curse the darkness."

Let us consider those two techniques. On the one hand we rail against the terrible darkness. On the other hand we light a candle. The first method seems to be instinctive. It is, of course, a form of self-defense. When someone comes towards us with raised fists we instinctively bring up our fists to defend ourselves. We may even bring them up before we are actually threatened, imagining that the threat may come. Some great general is credited with saying that a vigorous offense is the best defense.

Without a doubt part of the trouble in Europe today is occasioned by that statement. The Germans unquestionably were fearful of what they called encirclement. They did feel themselves threatened. On one hand was Russia, and on the other Britain. Beyond a doubt the Japanese have felt the same. I think we in America can understand that when we feel that our safety depends upon maintaining strong outposts in the Philippines, Hawaii, Panama, Trinidad, Greenland, and Iceland. In order to avoid encirclement we want outposts halfway around the world. I am not excusing the attitude on the part of either Germany or Japan. The attitude is an altogether natural one in a world where everyone is suspicious of his brother.

Some years ago I visited a foothill cemetery

in the west, and I wondered then how many people had been buried there through mistake—not because someone else hated them but because someone feared that they would shoot them if they were not first on the trigger. Hence the epitaph on one man's tomb "Killed by mistake", might have been written over many graves. In other words, the real motive for killing was not hatred but fear.

At the close of the last war I talked with a number of French people who told me that the allied armies should have overrun Germany, planting contingents of soldiers in every hamlet. Germany is using that plan today, of course, and will eventually discover how futile the policy is. The discovery that I made, however, was that the French didn't hate the Germans then: they feared them. To be sure, fear may be transmuted into hatred. It can never be changed to love. I venture that assertion despite the Biblical word that the "fear of the Lord is the beginning of wisdom." Perhaps wisdom may result from fear so far as God is concerned but I am inclined to think that what the writer of Proverbs had in mind was respect. Respect for the Lord is the beginning of wisdom. People who feared God never came to love Him until they had lost their fear.

Perfect love casteth out fear because it cannot live with it. But love and fear cannot live in the same atmosphere because they are antithetic. In the same manner darkness and light cannot live together. Railing against the darkness will not bring light. Fighting against darkness does not bring light. One must light a candle in the darkness if the darkness is to be overcome or cast out.

A great deal of energy has been dissipated in the pulpit, at least, by preaching against the darkness. A friend of mine analyzed the preaching of one of America's leading Christian statesmen and said that he never preached a sermon but what he defended the Christian faith against some antagonist. It might be anism of some sort. It might be the feeble thrusts of some agnostic. It might be the threat of a communistic uprising in the world or the espousal of Nazi philosophy. A study of his writings constituted a course in apologetics. In considerable measure it could be said that he fought against the darkness.

I have lived through blackouts, of course. Anyone who served at the front during the last war knows what they are. Under cover of darkness we had to inch up roads towards the front depending upon our sense of hearing to locate other vehicles or troops on the road.

It isn't hard, therefore, to imagine oneself in a great European city during the blackout. If, in London, we would cry out against the darkness we would accomplish nothing. If we should strike at it, it would elude us. It is not something that we can touch: it is formless and void. Therefore you cannot injure it. But, striking out against the darkness, we might knock down others who, enclosed with us in the darkness, are as prisoned by it as we are.

If, during a London blackout, I should walk down Piccadilly or the Strand, twirling a blackthorn cane about my head to beat the darkness down, it is conceivable that I might beat down friendly, kindly folk, who were, however, like me, prisoners of the darkness. True, I might bowl over a footpad but I should be just as likely to strike down a kindly old woman who would be groping her way through the mists.

One thing, therefore, and one alone will dispel the darkness and that is light. I have known fog-ridden middle western cities, blanketed sometimes by smoke as well as fog—they have even coined the word 'smog' to describe it—where only the bright sun could, finally dispel the fog. Literally it melted before the sun's rays. Fighting the mists couldn't dispel them. Only light could do away with them.

In this day and age when we blaze a path of electric lights through our homes, leaving the front porch light on when we go out into the night and lighting up every room and corridor as we pass through, we don't really appreciate the meaning of light. But in the days when one went into a dark house, a place that seemed eerie and different in its darkness, then struck a match and lighted either a candle or a kerosene lamp, the light somehow seemed to be alive. It made an altogether different house of the place where we lived.

When the final word has been spoken in respect to the war in Europe today I am not sure that force of arms is going to be the ultimate factor. There is only one thing which will finally dispel Hitler's half-truths and that is the truth of the Gospel. Other victories may be won by arms but they will not be lasting. Only the light of Christ, shining in darkness, is finally going to overwhelm it.

But that same thing is true of untruths and half-truths wherever they are found. Oftentimes we fight untruth with untruth, half-truth with half-truth. We beat frantically and futilely against the darkness. But finally

light shines in darkness. Truth reigns. Only then is the darkness dispelled.

In a recent volume just off the press entitled, "And Beacons Burn Again," an English soldier, Henry Jesson, writes interesting letters to a friend in America which express quite a different viewpoint concerning America's part in the war from that of the average British subject. Here is a quotation from one of these letters:

"With more and more people in England finding more and more reasons why the United States should come in and help us, I know with an even greater conviction than ever that it would be truly and ultimately wrong if you did. If the United States came in too, then I might despair, for this ghastly slaughter has spread so quickly and mercilessly all over Europe that I keep saying, the greatest courage is still found for me in the sure knowledge that true, sane, peaceful living is still going on somewhere. Help us with materials, but beyond that go on living normally and calmly with everyday ordinary living. Refuse yourselves the luxury of jitters. For all of you that is just as hard these days as fighting and killing is for us.

"If you can guard the real and the good things for us, then, I say, we need not despair. I can sense the future that you will build—build higher and ever higher toward the kind of a world you and I believe in."

If that young Tommy is right then America can best serve the world not by beating against the darkness but by lighting a candle in it. Certainly that is the one thing that the Christian can best do. "Let your light . . . shine before men . . ." said the Master. That is not non-cooperation or non-violence. They have so often failed because they were not positive. Lighting a candle in the darkness is fighting with the sturdy weapons of the Spirit of God. Never let the light go out. Or, if a strong wind of hatred quenches the flame light it up once more. That is the Christian's task, the Christian's opportunity.

The Expositor with *The Minister's Annual* should be included in your budget for necessary tools. These publications will do much to keep up your courage, inspiration, and preaching standard.

Do you take time to pass on your suggestion and experience to other ministers in return for those you receive through *The Expositor*?



LIFE'S GATEWAY

DAVID K. ALLEN, Ph.D.

"Whosoever therefore shall bumble himself as this little child, the same is greatest in the Kingdom of Heaven." Matt. 18:4.

DESIGNERS of modern machinery, automobiles, aeroplanes, tanks and the like have a very suggestive word which they use in regard to new models. They say of some new design of aeroplane or tank that it has "bugs" in it—bugs which must be gotten out before the new model is a complete success. They do not mean, of course, that there are insects in the new machine. Rather a "bug" is some defect in its construction which prevents it from doing what it ought to do under given conditions. It may be that the machine will work all right when things are favorable but fail under less favorable circumstances. A new aeroplane may give a fine performance in mild weather but refuse to work under extreme heat or cold. Some commentators allege that this is the cause of some of the difficulties of the German Air Force in Russia. If so, there is a defect, a bug in their aeroplanes. Anything which prevents a machine from adapting itself perfectly to its designed task is a "bug."

It may seem strange to compare a human personality to a machine, and yet such a comparison is not without value. Our personalities are the machines by which and through which we make our adjustments to the world in which we live and to life as a whole.

Every child born into the world is an individual. He or she differs in some particulars from every other person alive or who ever has lived. In other words, thinking in the analogy of the machine, every child is a new model. As such, he or she has defects of personality. We don't like to say that a child's personality has "bugs", but in the technical sense in which we are using the word, that is true.

What I am saying here is substantially the thing which the writers of scripture have in mind when they say that man is born in a condition of sin. Jesus said to Nicodemus, "Except a man be born again, he cannot enter the

Kingdom of God." The first time we are born there is something wrong with us. We are born in a condition of sin. We have serious defects of personality. Like new and poorly adapted machines, we have "bugs".

We haven't time this morning to discuss all these defects of personality which keep us from living life to the full, but I do want to talk about one of them—pride and its opposite—humility.

Pride is one of the sins which ruins life for anyone who has it in large measure.

The word "pride" has more than one meaning. It is sometimes used as the equivalent of self respect, or holding a high ideal, and in that sense is a virtue. Thus we speak of a man having pride in his appearance, in his work, in the quality of his character. Jesus had that kind of pride. He said, "They that have seen Me have seen the Father". "I and the Father are one." "Which of you convicteth me of sin?"

On the other hand the word pride denotes qualities of character which are not virtues. It denotes conceit, arrogance, thinking higher of one's self than the facts justify. Feeling superior and acting superior to the things and the people round about us. Such an attitude is definitely a defect—a "bug" in a man's personality and is frequently condemned by the scriptures: "Pride goeth before destruction and a haughty spirit before a fall." "When pride cometh, then cometh shame but with the lowly is wisdom." "A high look and a proud heart, and the plowing of the wicked is sin."

No doubt it is because pride is such a serious defect in a man's personality that the scripture lays such great emphasis upon the opposite of pride—the virtue—humility. Humility is one of the great virtues of both the Jewish and the Christian religions. The prophet Micah expresses it in words known and loved of us all, "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" The writer of the Proverbs expressed it this way, "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud."

Fairmont, West Virginia.

"By humility and the fear of the Lord are riches, and honor and life."

And Jesus adds His word to this chorus when He says, in the words of our text, "Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven."

But why this emphasis on humility. Why does the writer of the Proverbs say that it brings riches and honor and life? Why does Jesus say it makes one "greatest in the Kingdom of Heaven?" What is so wonderful about it?

I. Perhaps the first thing which needs to be said in answer to this question is that humility is the gateway to progress in every field of endeavor.

Let us consider the field of scientific research. It doesn't matter in what part of the field a man may be working, progress comes from humbly sitting down before a problem and allowing the facts to speak for themselves.

Suppose our problem is that of improving the design of an aeroplane, making it so that it will fly faster, higher, or farther. The engineer doesn't say, "This is the way it's got to be. I will make it that way and it will just have to work." On the contrary, he figures out as best he can what ought to work in the light of such knowledge as he has, and then he humbly tests, tries this and tries that, willing and eager to accept whatever experience teaches to be true.

Or suppose the problem is the cure of cancer. No medical research worker would start out with the assumption that he already knew the answer. On the contrary, if he is to make any progress at all he must start out with the very humble assumption that he doesn't know. He will, of course make use of such facts as are definitely known and proven, but even they will be held tentatively in case some new facts arise to disprove them. The research worker is always a humble man, and the greater he is, the more humble he is, for humility is the gateway to progress.

II. If we turn from the field of invention and research to that of general knowledge and scholarship, we find the same thing to be true. It has often been observed that while there are conceited and arrogant men who do have a great deal of knowledge, the greatest scholars, the most learned men, are simple humble souls. This fact is not due to any accident or chance. Their scholarship is the direct result of their humility. Had they approached the problems of life with the attitude "We know all about

these things", they would thereby have slammed the door of further knowledge in their own faces. But because they were humble; because they did not assume that all knowledge was already theirs; because they recognized that they had things to learn from every person, however lowly and every thing and event however common, they have grown in knowledge until they are great scholars and still grow. After all the man who thinks he knows all about anything not only shuts the door to further knowledge but exposes his own ignorance. One of the first facts a really intelligent man learns about life is that none of us or even all of us together have much more than scratched the surface of possible knowledge. Humility is the gateway to knowledge, to scholarship, to genuine learning.

III. Again, humility is the gateway to power in life. It doesn't make any difference what a man's life work is, given equal ability, the humble man will always outstrip the conceited one.

Suppose a man is a farmer. He assumes that he knows all that anyone needs to know about farming. He doesn't need to read books about raising wheat. He doesn't need to go to farmer's institute or consult with the farm bureau. He knows. Consequently he goes on all his life raising twelve or fifteen bushels per acre. A second farmer may know all the first one knew, but he is humble. He realizes that his knowledge is very little. He reads his farm papers and magazines. He studies his soil and possible fertilizers. He seeks more productive varieties of wheat. He tests his seed, counsels with his farm agent, corresponds with successful wheat raisers, and gradually he sees his yield rise to 25 to 30 or even 40 or more bushels per acre. Humility gives him power.

Here is another man who is a lawyer. A case is set before him. Perhaps he hastily goes over the facts but he depends mostly on his wit and oratory. He feels that he doesn't need to master the case from every angle and when it comes to trial he loses.

Another lawyer with equal ability approaches his case in a different spirit. He intends to use all the wit and oratory he possesses, of course, but he realizes also that in most cases the facts will have their say. He humbly sets himself to the task of mastering and then presenting those facts to judge and jury in such a way that they will be convinced of the validity of his case. He wins and his humility is the source of his power.

IV. Finally humility is the gateway to greatness in spiritual things. Jesus says "Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven".

How does being humble help one to become great in the sight of God? There are several things to be said.

(a) First, a truly great Christian must be one who has profound knowledge of spiritual things. But to get such knowledge we must be willing to sit humbly at the feet of Christ and allow Him to teach us. The Christian religion isn't something we can reason out for ourselves. It is a revelation from God. Because it is such a revelation, we gain spiritual knowledge, not by spinning our own theories and opinions, but by humbly listening and heeding the teaching of God's word and seeking to know and understand the meaning and significance of the life and death of His Son. A humble approach is absolutely essential if one would become great in the knowledge of spiritual things.

But a humble approach is also essential if we would become great in Christian character. The men or women, boys or girls, who think they are already good will never improve much. The more conscious we are of our own sins and

short-comings, the more hope there is for our spiritual growth.

Some one has said that if you visit the inmates of a jail or penitentiary you find little consciousness of sin. They will tell you that there are worse men and women than they walking the streets. But if you meet a great saint of God, he or she will be very conscious of sin. Paul called himself the "Chief of Sinners", not because he was a bad man as the world measures such things but because he saw the great gap between his life and that of the sinless Master. So with us. The more humble we are in regard to our spiritual attainments the more hope there is for us. We can't begin to grow better until we see that we need to become better. Humility is the gateway to character.

Here then, friends, is a great truth. Everyone of us is born into the world with defects of character and personality. Everyone of us has a natural bent toward pride, conceit and arrogance. But pride ruins life. If we would live successfully we must learn to be humble for humility is the gateway to life, the gateway to progress, to learning, to power and to spiritual achievement. "Whosoever shall humble himself—is greatest in the Kingdom of Heaven."

Our Invisible RESOURCES

FRANCIS SHUNK DOWNS, D.D.

Text: 2 Kings 6:17. "And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."

WE are at war. It is a war not only against a ruthless, pagan and power-mad foe; a war not only in defense of our territory, our homes and our lives; but a war to preserve and perpetuate our inalienable rights and precious liberties, our democratic institutions, our American way of life.

In one of the darkest days of the World War of 25 years ago, when Britain's back was to the wall and great issues hung in the balance,

Berkeley, California.

Rupert Brooke addressed a great throng of people in London. He opened and closed his memorable address with these words:—

"Thank God! Thank God! who hath matched us against this hour!"

Many centuries ago the totalitarian king of Syria warred against Israel. He sought to entrap the King of Israel and to overcome his subjects by strategem and deceit, but Elisha, the prophet of God, revealed his treacherous plans and thus caused the King of Israel to escape. Then Ben-hadad sent his armed forces, a great host of horses and chariots to apprehend him. They came by night to Dothan, encompassed the city and prepared to attack. Early the next morning Elisha's servant arose and just as dawn was breaking, walked with Elisha

to the outskirts of the city and there saw the armed forces of the King of Syria surrounding the city. Turning to the prophet, he exclaimed, "Alas, my master! How shall we do?" And Elisha replied, "Fear not, for they that be with us are more than they that be with them." This meant nothing to the young man for all that he could see was the armed might of an enemy nation. Then Elisha prayed and said, "Lord, I pray Thee, open his eyes that he may see" and we read in the record that "The Lord opened the eyes of the young man and he saw! And behold the mountain was full of horses and chariots of fire around about Elisha."

I. The Reality of Invisible Resources. The most powerful forces in the world are invisible. We live by the things that we cannot see as well as by what we can handle, taste and see. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Democracy, freedom of thought and speech, public education, all were once only dreams of things that men could not see. The little group of twelve men that carried the vision of the Master had an irresistible faith in things they could not see. Man's greatest benefactors are invisible,—the creative processes of life, electricity, the love of the human mind, the worship of the human soul.

Edith Cavell, about to be shot by the Germans, spoke four immortal words just before her spirit returned to God:—"Patriotism is not enough." Yes, spiritual resources are real.

As the late scientist Steinmetz declared: "When man understands the spiritual power that is in the universe and gears into it, life will be changed for the better and will move forward at a prodigious rate." Yes, the things which are seen are temporal but the things which are not seen are eternal.

God's spiritual power for men has been revealed in Jesus Christ, His Son, our Saviour. He that hath seen Him hath seen the Father. In Him is truth and grace, the fulness of the Godhead bodily. And all power is given unto Him in heaven and on earth.

"Say not my soul, 'From whence can God relieve thy care?'"

Remember that Omnipotence hath servants everywhere."

II. The Power of Invisible Resources. The prophet pointed out that the forces allied with him were more than those drawn up against him. The Word of God sets forth the power of spiritual forces. It teaches that they are

experienced not only in the hearts of men but are seen in operation against the might of hostile arms.

Some unbelievers may doubt and others sneer at the reality and power of spiritual forces but that does not make them less true or real. The power of these forces centers in religion; they center in the God and Father of our Lord Jesus Christ. I do not believe with Napoleon that "God is on the side of the strongest battalions." Might is not right. We Americans believe so strongly that might is not right that we have fought two wars to prevent the dominance of such a belief. That philosophy of life was hatched in hell. Might is not right but

"Right is right, since God is God
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

As Lincoln in the stress of the Civil War put it: "I'm not so much concerned whether God is on my side or not but I am mightily concerned whether I am on God's side or not." As the great apostle truly and fearlessly expressed it, — "If God be for us, who can be against us?"

One evening, in the early days of the radio, I found myself in a suburban home on the Main Line out from Philadelphia. The President of the United States was addressing the nation and the world on an important matter. As I listened to him that evening, sitting there all alone in the home of my friend, the thought flashed through my mind that I had him all to myself, his message, his personality, his spirit, just as though there were not another person in the world. On the other hand, I realized that having the President all to myself did not prevent millions of other people from receiving what he had to give. It was a new and convincing illustration of the power of prayer. If you accept the miracle of the radio, you can likewise accept the fact and power of prayer. And much more so, because God's own truth in His Word affirms the fact and tens of millions through the centuries have proved it to be true. Suppose we never used our radio! What loss in our lives and to our church and nation when we fail to pray. Attune yourself to God by following the directions He has given in His Word. He will not only answer your individual needs but He will hear a nation when it cries to Him. Prayer changes things!

On May 18, 1940, it was announced throughout the world that King George VI

wished Sunday, May 26th, to be observed as an Empire Day of Prayer. The British Expeditionary Force was encircled by hostile German armies. Hitler was publicly announcing that it was surrounded, trapped and doomed to immediate annihilation.

On Sunday, May 26th, the British Empire went to its knees. On that day, the Prime Minister and other members of the Government and endless rows of statesmen, soldiers, ambassadors and leaders of the nation were at prayer in Westminster Abbey. Millions of men, women and children gathered in their churches and chapels throughout the nation to pray and they prayed for divine mercy and intervention. Within forty-eight hours, God sent a fog that did its helpful work in screening from the innumerable German aircraft, the hundreds of boats of all descriptions that had put out from English harbors to rescue the men who were fighting their way to the French side of the Channel.

It is a matter of history that not only the fog came but the English Channel was more calm than it had been for years. Three hundred and thirty-five thousand troops were miraculously saved by way of Dunkirk. An Empire on its knees in prayer had been heard of God. The New York Times in a memorable article said—"So long as the English tongue survives, the word 'Dunkirk' will be spoken with reverence."

America in her loved national hymn sings and prays: "Protect us by Thy might, great God our King!"

III. The Nearness of Invisible Resources. Think of the fears that gripped the heart of this servant of Elisha. "Alas, my master, how shall we do?" How often that cry comes to our lips or clutches at our hearts. Sometimes God seems so far away. Maybe it is because we have been following Him afar off. Or He seems to be unconcerned or not available. "Lord, I pray Thee open his eyes." And when the young man's eyes were opened, he saw the invisible helpers all around him. He saw "the horses and chariots of fire" as well as the horses and chariots of the enemies' forces. May I point out that these invisible resources were there all the time. The young man did not see them but they were there nevertheless. We can rely on what God has said is so. Tennyson had the secret when he wrote,

"Closer is He than breathing,
Nearer than hands or feet."

David Livingstone, intrepid missionary, explorer and soldier of the Cross, had come in his trail-blazing journeyings in the heart of Africa to what appeared to be an insuperable obstacle. A hostile tribe opposed his progress and threatened his life. Weakened by fever, alone save for his native helpers, he fell on his knees before his open Bible. There he read the words of his Master, "I am with you always." Livingstone wrote in his diary that night, "I have it on the word of a perfect Gentleman that He will be with me. I am no longer afraid. I will go forward in the morning." And he did go forward. The opposition was miraculously gone and the way opened for his deliverance.

I think of a young woman alone and a bit fearful in a strange hotel in a strange city in the Northwest part of our country. As she saw a Bible on the table placed there by the Gideons who have rendered this splendid service to hotels throughout the nation, she was reminded of Him who is the theme of the Bible. Speaking to someone about it later on, she said,—"I realized that the best Friend I had in the world was there with me."

IV. We Americans need today that reliance on God, that faith in His redeeming grace, that obedience to His revealed will that will enable us spiritually to discern and appropriate the invisible resources. There is such a thing sight and there is such a thing as insight. I may look at a window or I may look through a window. If I look at a window, I may see dust. If I look through a window, I may see a beautiful landscape. I may look through a telescope. If I look at a telescope I will see only a great mechanism. Our modern world has been creating and studying mechanisms to the exclusion of the spiritual. But if I look through a telescope I will see the stars,—the resources of heaven, the wisdom and power of God.

Just so by sight we see the armies of the enemy and the opposing hosts encompassing us. By insight, spiritual faith in the living God we behold all about us the horses and chariots of fire!

God's word is full of this truth and the testimony in human history that it works. When Sennacherib, King of Assyria, came up against Judah, Hezekiah addressed the princes and people in the language of conquering faith. "Be strong and courageous, be not afraid nor dismayed for the King of Assyria, nor for all the multitude that was with him; for there be

more with us than with him. With him is an arm of flesh; but with us is the Lord our God to help us and to fight our battles."

Remember the great word of the Lord to Jehoshaphat: "The battle is not yours but God's." He was in a war forced upon him. He was unprepared. He was sorely beset but he did the wise and important thing. He looked unto the Lord. He had been asking God to help him. God spoke thus to him: "I want you to cooperate with me. The battle is mine and the victory is mine. I will uphold you with the right hand of my righteousness." And in our modern world, it is as true as it was then, that "the angel of the Lord encampeth round about them that fear (reverently trust) Him and delivereth them." God speaks to us from His Word in this hour:—"Fret not thyself because of evildoers . . . for they shall soon be cut down like the grass and wither as the green herb. Trust in the Lord and do good; so shalt thou dwell in the land. . . . Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass."

The nation's invisible resources! Our spiritual resources!

God's infinite and available resources!—to all who put their trust in Him. And behold, round about us, horses and chariots of fire!

JUNIOR PULPIT

J. J. Sessler, Ph.D.

The Trapped Fishermen

(Facing Difficulties)

In the early spring a crew of fishermen started out in their fishing boat to get ready for the season's work. It had been a long cold winter and much of the lake had been frozen over. The fishing crew knew that it was dangerous to go out on the lake when large ice floes were still on the water. They disregarded this danger for they were anxious to catch fish to sell in the market.

A few hours after they had left the harbor their vessel was caught between two large ice floes. Other ice floes drifted along and soon the little fishing vessel was locked in a floating island of ice and although the engines pulled hard, it was unable to free itself. A strong wind arose and in a short time blew the trapped fishermen out of sight of land. The huge floating island of ice with the vessel caught in

it drifted farther and farther from shore. The wind was against them. It blew them into more dangerous waters. They were helpless before this power that pulled them into deeper and rougher water. The crew, although brave, were anxious for their lives. Their families and friends at home were filled with fear. After a few days when the great lake was safer and the wind had died down, rescue ships were sent out, and the fishing crew, hungry, tired and cold, were brought safely to shore. A strong contrary wind blew them out to sea and danger.

One night such a contrary wind pulled the disciples of Jesus out on the Sea of Galilee. We read in the Bible that the wind was against them. Then in the early morning while it was still dark Jesus came to them on the sea, and suddenly the wind died down and the sea became calm.

For the fishing crew and the disciples on the Sea of Galilee, the wind was contrary; it was blowing them in the wrong direction. They had to struggle against the wind.

All boys and girls, all men and women, find that much of life is like that. We all encounter contrary winds. Did you ever have to walk to school or to church with a strong wind blowing right into your face? The walking was hard, you almost had to push yourself ahead. How much easier it would have been to walk if the wind had been behind you.

Much of life is not easy, it is a struggle. Very often the wind is blowing against us; blowing the opposite way from which we want to go. Sometimes we get very sick. This sickness, like the contrary wind which drove the fishermen into danger, drives us into danger. People get sick enough to die. Sometimes our school work is very hard. Face it! You faced the strong wind and walked right into it. Face the hard things that come to you and do the hard things that must be done. Sometimes everything goes against us, just as the wind was against the fishermen. When the wind was against the disciples, Jesus said to them, "Do not be afraid." Then Jesus got into the ship with them. When the wind is against us or, in other words, when things go hard and life is a struggle, there are two things we must remember. First, we must not be afraid, we must have courage. Second, we must remember that Jesus is with us as He was with the disciples in the boat. When the wind is contrary we do not have to struggle against it alone. God is willing to help us if we ask Him.

Barefoot Jerry

Jerry was a big boy who lived in the mountains with his parents and seven brothers and sisters. He was the oldest in the family and was sixteen years of age. The father was a backwoodsman and made a scant living for his large family by snaking logs, with the help of his old horse, from the mountain sides. One cow supplied the milk for the family and a few pigs, the meat, during the long winter. The mother cultivated a large garden in the valley and managed to raise enough vegetables for all of them. Their house was a log cabin of only one room which served as kitchen, dining room and bed room.

Not many people lived near Jerry's home. The closest neighbor was three miles away. Jerry, like his sisters and brothers, walked four miles to the little one-room schoolhouse which stood at the side of a winding road in a dense forest. Sometimes in winter when the snow was deep the school would close. The only education which they received was simple reading, writing and arithmetic.

They were happy mountain boys and girls. The mother mended the clothes until sometimes the trousers of the boys were covered with patches. Since Jerry was the oldest of the children he had to hand down his clothes to his younger brothers when he had outgrown them. To get enough shoes for so large a family was always a problem because they were expensive and the rough mountain country wore them out very fast.

The children had gone barefoot all summer. School would open very soon, the colder weather would come; and now Jerry had handed his old shoes on to his next brother. Jerry was as big as his father, and for the first time he realized how awkward he would look at school in his bare feet. That night he complained to his father and mother about it. His parents would gladly have bought him shoes if they had had the money. He went to bed with anger and resentment. He complained because he had no shoes. Daily he reminded his parents of his need of shoes. The parents felt worse about it than Jerry did.

Then one day the mother gave Jerry two dollars in pennies which she had saved for just such an emergency. The next day school was to open. Luckily Jerry was able to get a ride into the village with Mr. Wright who lived in the next valley. His mother had also given him some money for groceries.

When Mr. Wright stopped his old wheezy, rattling car in front of the village store a

beautiful new black car also stopped. The people in it were tourists from another state. They all got out except one man in the rear seat. Jerry walked around the car and touched it. He had never seen such a beautiful car. "Do you like the car, sonny?" asked the man in the rear seat. "Yes," answered Jerry, "it surely is a nice one." Then coming closer he said, "Don't you want to come out, mister, and see our town?" "My boy," said the stranger, "I would like to, but I have no feet; they were shot off in the war. If it could be done I would gladly give you my car for your two good feet. If I only had your feet, I would be happy if I had to go barefooted the rest of my life." "Yes," said Jerry, "yes, I guess a man really should have feet; I had never thought much about it."

Two hours later Jerry and Mr. Wright were on their way home. Jerry laid the groceries on the table. "But, where are the shoes?" asked the mother. "Well," said Jerry, "I don't want any shoes just now, at least, not until it gets too cold to go barefooted." "But, I don't understand," said his mother, "you complained for days because you had no shoes." "Yes, I know," replied Jerry, "I complained because I had no shoes, but today I met a man in the village who had no feet."

Often we complain because we do not have this or that. How thoughtless we are. Let us thank God for our feet, our hands, our eyes and our health. That is always something for which to be thankful every day.

Thoughtlets

Don't read insincerity into another's life, when that is the pattern of your own.

Don't stay away from Church because it is not *perfect*. How few of us would feel comfortable in a perfect Church.

History is a safety deposit vault, where an unlimited number of ideas and experiences are held to our credit.

Don't write to a man what you would not say to him.

Truth in one sphere does not contradict truth in another.

Men who serve one another are never strangers.

Permit no backward step in spiritual life. Go forward on your knees in prayer.

Ruts long travelled grow comfortable. That is why reading and study are required.

Words are nothing to young people, unless backed by example.

ILLUSTRATIONS

Wm. J. Hart, D. D.

Cannot Doubt the Resurrection

I Cor. 15:20. "But now is Christ become the first fruits of them that slept."

When I gaze back across the blind rolling centuries and perceive all that came into the world in the wake of Jesus' resurrection, I find I cannot doubt that far-off transcendent Fact. I know of no other way to explain the starry purposes of Quaker kindness today, nor the radiance of certain humble people whom I see beholding Jesus as close beside them as did Peter or Paul or Mary of Magdala. If Jesus did not return, how are we to account for St. Francis? In fact, how are we to account for any person or for any practice associated with the word "Christian" if Jesus did not actually come back from death? All His broken-hearted followers had fled to hiding; which of them would ever have ventured forth even to whisper the good tidings of that mysterious earth sojourn if Jesus had not come back to reassure them? If Jesus' life had ended with His death, how would anybody ever have heard of Him?—*Winifred Kirkland in The Atlantic Monthly, April, 1941.*

Easter in Kansas

I Cor. 15:57. "The victory is ours, thank God!" (Moffatt).

Settled in the '60's by Swedish immigrants, Lindsborg, Kansas, was a poverty-stricken frontier community in 1882 when Carl Swenson, a young Lutheran minister, gathered a group of farmers and villagers to sing *The Messiah*. These homesick northern people fell in love with the music, and have sung it every year since. From this performance has grown Lindsborg's Easter Festival, one of the notable musical events in America.

In the weeks before Easter, graying housewives, farmers, the paperhanger and the town banker work over "I Know That My Redeemer Liveth" and "The Hallelujah Chorus." The music of Handel and, more recently, of Bach, have become part of their lives. Today, though the town has a population of only 2000, it has a choral society of 500, housed in a fine auditorium, and a symphony orchestra. Many well-known artists come to sing the solo parts of the oratorio. The Festival, drawing several thousand visitors, begins on Palm Sun-

day evening with a performance of *The Messiah*. During the week there are concerts by the orchestra, a cappella choir and other music groups; art exhibitions, theatrical and music contests put on by high school students of the state. Bach's *St. Matthew's Passion* is sung on Good Friday; and on Easter Sunday the climax of the festival is reached with a concert by a distinguished visiting artist in the afternoon, and in the evening the final presentation of *The Messiah*.

—*Avis D. Carlson, The Reader's Digest.*

Easter for Insight

Luke. 24:5. "Why seek ye the living among the dead?"

Why go to a tomb to find a living being? We may go to lay a flower, but our friend, our loved one, is not there.

Again, why seek Christ in dogmas, rites, rituals, no matter how old and stately and lovely? As well try to shut up summer in a garden as living truth in a tradition.

Easter is not a day for argument, but for insight, understanding, and anthems. It is a celebration of life, the soft-spoken springtime joining with the ancient pieties and prophecies of the human heart. It is a song out of the heart of the world, affirming that "life is ever lord of Death, and Love can never lose its own." Because God is love, love is the first and last fact, and "love never faileth."

—*Joseph Fort Newton.*

Still Near

Rom. 8:35. "Who shall separate us?"

We walked slowly in the sunshine, she and I. Leaving the farmhouse, we went down the lane to the stone bridge over the stream; and there we stood for a little while, she with her arm in mine.

"I hope no one sees us," she challenged, smiling.

I asked why.

"They might talk," she replied.

I had to smile, for my companion is over eighty, though her cheeks are still pink and white, and there are stars in her eyes.

It was gallant of you to come with me," said she, "and your arm is useful. I'm not as young as I used to be. And now, sir cavalier,

by the way of reward, I'll let you into a secret. I love this spot more than I can say. I'll tell you why."

But she did not tell me for a few minutes. Instead, she stood looking down at the water rippling under the single arch, with its quivering shadows and sparkling flecks of light. She was smiling to herself. Then she said: "It was on this bridge, by moonlight, that John asked me to marry him. It's more than sixty years since, but it seems only yesterday."

She paused. Then she added: "He said then that nothing would ever part us—and nothing ever has."

"But he died ten years ago," I reminded her.

She nodded. "Yes," she said. "But we are still together. He is very near—nearest of all when I come and stand here. You understand?"—The Friendly Man, in *The Methodist Recorder*, London.

Facing Death as a Fact

I Cor. 1:9. "We had the sentence of death on ourselves."

The mother of a friend of mine died the other day. My friend's little daughter was sent away to relatives until the funeral was over. Little Mary, aged eleven, must not know about her grandmother's death. Grandma, it was explained to her, had gone away on a trip. The memory of grandmother would slowly recede into the distance. At some future date, Mary may learn of grandma's passing. But meanwhile she must be spared a knowledge that might upset her.

Is this not characteristic of our society? Are we not producing a people unable to face the most ruthless fact of life, namely, the certainty of death?

We treat death as though it were an outlaw, an aberration, a disease. More and more we cremate our dead and lay their ashes away in urns, on shelves. We abolish mourning. By one means or another we create our peculiar illusion: the illusion of mortal immortality. Age approaches, but the beautician, the masseur, the tailor and the dressmaker, the gland specialist and the golf course cooperate to keep alive the illusion. We are not really growing older. "Life begins at forty!"

Either one believes in the immortality of the soul, or one does not. Either faith or clear skepticism would, one thinks, induce a different attitude toward life and death from the current one. For if we are immortal, if the soul and spirit never die, why care so much for this mortal coil? The Christian does not fear

death. He fears that he dies "in sin." Important to him, therefore, is how he lives his life, not how much he prolongs it.

—Dorothy Thompson.

Communion Prayer of a Child

I Cor. 15:58. "Be ye stedfast."

At our service of communion, before dismissing each table, I call on one of the communicants at that table to pray. In our children's group last month a twelve-year-old girl prayed: "Lord, help us children to be more loyal to our church, and to live all for Thee." Could any preacher, in ten minutes, pray more completely that this humble child did in the spirit of total surrender?—D. L. Ridout.

Re-Assurance in the Communion

Luke. 22:19. "Do this in memory of me" (Moffatt).

It was Ian Maclaren (Dr. John Watson) who said (in "The Upper Room"), "As one makes a journey to some country kirkyard where the dust of his departed is lying, and cleans away the moss that has filled up his mother's name, so do we in the holy communion again assure ourselves of a love so amazing that it passes knowledge, but so utterly divine that it must be true."—A. W. Hewitt in "Highland Shepherds," (Willett, Clark & Co.)

"Hello, Jesus!"

Matt. 28:20. "And I will be with you all the time." (Moffatt).

In an article in "The Atlantic Monthly" (October, 1941), Bernard Iddings Bell relates this story of "Father Still of Kent":

"When a paralytic stroke hit home and he lay an utter invalid, he insisted on seeing the old boys who came back. He could scarcely speak; but he would lift his one good hand a bit and mutter, 'Hello, Jim,' or 'Hello, Henry.' When at last he was a little better, he was wheeled into the chapel, after months of absence, by one of the monks. As they came to the centre aisle and he looked the long way to the altar, with the Presence Light burning there, Pater waved the one good hand and muttered with a deep content, 'Hello, Jesus.' It has always been as simple as that."

It Bloomed in the Rain

Job 5:10. "Who giveth rain upon the earth."

It rained steadily all last night—one of those quiet, comfortable sorts of rains, and this morning I went out into my yard in search of a

flower or two. The roses have been taking a rest, I thought, not much use to look there. And, having dismissed that possibility, I turned to where the little spring things were appearing after their long nap. Sure enough, there were a few violets, a Roman hyacinth or two, so dainty and white, and exactly six stems of wet snowdrops.

Happy at my find, I was turning to go into the house when a burst of glory made me stop. There on a rose bush was a full bloom with all the splendor of a sunset! Wrapped in those rain-laden petals lay the delicate velvet of feathery clouds surrounding the deeper bronze of the fading sun! Never had I experienced beauty more rare, and *it had bloomed in the rain!*

Often when the rain falls and the darkness comes we cry out in protest. Surely no good can come out of this, but—patience, my soul—have patience until the morning when the sun shines once more and lovely things may have bloomed in the rain.

"Some hearts, like evening primroses, open more beautifully in the shadows of life."

Some souls, like the rose, bloom loveliest in the rain!—*The Lady With the Pencil, in The Christian Advocate.*

Garden of the Invalid

Isa. 58:11. "Like a watered garden."

This month I shall quote a timely letter from a woman who lives in a great city—and is a shut-in:

My greatest joy in life is a table garden which blooms for me all through the year. The garden is staggered—if you know what I mean. I have it so arranged and planned that every month a new flower comes to life before my eyes.

This month my hyacinths will rise from their brown bulbs and will fill my room with song. I hope that they will be blue—but I am not sure. For the bulbs I planted were unmarked as to color . . . Blue flowers seem closest to heaven, I think—to my mind they are more ethereal than even the white ones.

Being a shut-in (I am forced to spend my days in an invalid's chair) has not been hard to bear since I started to grow my table garden . . . Before I had a garden I grew easily tired. Books were dull, often, and radio programs uninspired, and the very view from my window depressing. But since I have planted seeds and bulbs and slips in their respective pots and bowls and jardinières, life has never grown boresome.

My table garden has given back to me something which I lost when I became a cripple—it has given me a *future* . . . I am deeply grateful. Few cripples are able to take any pleasure in the vista of tomorrow.—*Margaret Sangster in The Christian Herald.*

Heroism of Nurse Rewarded

John 15:13. "No greater love than that" (Moffatt).

I must tell you about the brave action of a maternity nurse who will get the M.B.E. award for "sustained courage through a night of intense danger." The story behind the award is this: Nurse Ethel May Peacock was attending to a patient in a block of London flats during a raid. When everyone else took shelter she continued with her vital work. Amidst the scream of descending bombs and in the glare of burning buildings, the baby was safely born. But before mother and child could be moved, the police came up to say that a time bomb had fallen very near and was liable to go off at any moment. This devoted woman then lay carefully across mother and child and when the bomb soon after did explode she protected them from falling debris with her own body. I don't think, for courage and sheer devotion to duty, this story can be beaten. Yet there are so many acts of glorious heroism done daily, some of which are recognized and rewarded and other never even heard of by the public, that one is proud of the spirit of the ordinary everyday people like you and me and the man and woman next door. Because this war is chiefly fought against people like us and all that we stand for. Your reader. Ruth Drummond, London—*The Ladies Home Journal, January, 1942.*

He Lives!

1 Cor. 15:20. "Christ did rise from the dead" (Moffatt).

I have made a carved altar of my heart.
I have hung the pictured Christ above it there,
And in that quietness, alone, apart,
I kneel in prayer.
Sometimes His white compassion is a flame
That burns about me like a living fire;
Often His quiet voice speaks out my name,
And my desire
Is granted me . . . But Oh, last Friday night
I saw them raise my Christ upon a cross!
He hung there stark against the sunset light,
And my great loss
Fell on my heart and weighted it like a stone,
And then today, as dawnlight swept the land

There in a garden's shadows all alone
I saw Him stand!
The weight upon my heart was rolled aside.
The candle flame leapt up that had grown dim—

"He is living! Living!" joyfully I cried.
And ran to Him.

—Grace Noll Crowell in *The Christian Herald*.

Notable Inscription

Acts 17:33. "I found . . . this inscription.

In the front of the Viceroy's house in New Delhi stands a column, on which are inscribed the words:—

IN THOUGHT FAITH
IN WORD WISDOM
IN DEED COURAGE
IN LIFE SERVICE
SO MAY INDIA BE GREAT

No one of us could offer for our country and our Commonwealth any better prayer today.

Lord Halifax to Oxford undergraduates soon to go into uniform.—(The Atlantic Monthly, June, 1941).

Eternal Life

1 Cor. 15:53. "This perishing body must be invested with the imperishable." (Moffatt).

There is no death.
The day that seems to die,
Rises anew;
The rain, lost in the soil,
Returns as dew.
Each tiny seed
Dropped from the ripened pod,
Is an unwritten creed,
The voice of God.
And I shall greet
The Resurrection morn,
A life complete;
A soul new-born.

—Margaret Wheeler Ross.

CHURCH AND SOCIETY

J. J. PHELAN, D.D.

Lent and War

II Tim. 3:8. "Keeping up the forms of religion."

Ephes. 6:13. "So you must take God's armor."

Micah. 6:8. "He hath shown thee, O man—what is good."

If civilization is to survive in the race between sanity and suicide—it must embrace a religion that expresses itself in more concrete, positive and dynamic form, than the purely abstract, academic and philosophic, so largely characteristic of the past fifty years. What an absurdity to call ourselves a "Christian" civilization and deliberately ignore the social facts implied in human fellowship, social justice and universal goodwill. The French have a phrase *noblesse oblige* which implies that rank and nobility have an obligation to render in noble service. The Christian is God's greatest nobleman, a knight-errant indeed—saved to serve God and Country. There is an "American Way" and there is the Dolorosa Way and Way of the Cross. Both demand Sacrifice. We shall need more than forty days penance, dedication, discipline and humiliation to go down the long Dolorosa Road to Victory. We must cultivate the Spirit of God and the spirit of thrift and conservation. It must almost seem ironical for a proud people now to have to thunder again the command: "eat it up"—"wear it out"—"make it do"—"do without" and "drink it down," so characteristic of pioneer and frontier days. Lent and War! What two strangely divergent and irreconcilable forces, at least in normal times. But normalcy is but a faded memory today. It passed out long before the Golden Age came in and out. The Church must not fail this time. We all must "take God's armor" to "overcome the hierarchies, the authorities, the master-spirits of this dark world, even the spirit-forces of evil on high." And this entails great sacrifice and suffering. Lent should help greatly here. Christians live in a realistic as well as idealistic world. We surely are not cave-dwellers, neither do we live in a social vacuum, altho' many would like to live in some insulated euphoria, possessed of an exalted sense of well-being and buoyancy divorced of responsibility. Real Lenten worship and service has utilitarian value; it should reduce wistful thinking, or at least regulate it; it can usher us into the mysteries of life; it can renew a true sense of values, both within and without; it can help us to develop a real comradeship with those in arms and out of arms; to create a new order that will largely displace a much-out-of joint disorder; it will greatly aid the church in retaining its spiritual function as a church and still be an inspirational center for the ills of the world, national and international, individual and social. Is not this program about the biggest job the church and religion

has yet attempted? Yes, Christians have a great "armor." Read Ephes. 6:13-21.

Keeping Lent

Jas. 1:26. "*Seem to be religious.*"

I Cor. 11:28. "*Examine thyself.*"

II Cor. 9:8. "*God is able to make all grace abound.*"

II Tim. 1:12. "*He is able to keep.*"

This is the season when themes such as "How to Keep Lent" with their varied programs are increasingly "popular" to many and even socially "tolerated" by others. For Lent is an ancient and honorable institution. It needs no defense. It can make its way in any company and group. These forty days deal with the world's greatest drama, dynamic and tragedy. This is the time for serious meditation, penitence and prayer. To be sure, Lent must be "kept" in loving observance and "kept" free from gross entanglements. In a special and higher significance however, Lent and every other Christian institution worthy of the name, must have Divine power behind it to "keep" us. In these tormenting and tortuous times, we yearn more and more for a benevolent and assuring confidence that Lent will keep us! The early fathers had a large place for penance, self-denial, self-examination and devotions, both public and private, and in addition were more familiar with the doctrine of Divine Election and Intercession than many moderns. They rejoiced in a sustained period of spiritual renewal and upbuilding—one that carried them well beyond the traditional Lenten season of forty days and through the remaining 325 days of the year. They rejoiced that God's Atonement was both "general" and "particular" and quoted passages to "prove" it. We recall a few: "He hath mercy on whom he will" (Rom. 9:18); "foreordained according to the purpose of him who worketh all things after the counsel of his will" (Ephes. 1:11, cf. ver. 5) —we ought to give thanks always for you . . . because God from the beginning chose you to salvation (2 Thess. 2:13). Bible scholars today do not deny Divine Election as a fact, and differ only on its grounds and conditions. Another "keeping" force is the conception of our Christ as Intercessor" and High Priest. "Christ Jesus at God's right hand, and actually pleading for us" (Rom. 8:34); Christ praying for Simon "that his faith might not fail" and John, chap. 17—Christ's prayer of intercession for the church. The Epistle to Hebrews also em-

THE HIGHWAY OF GOD

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An intensely practical handbook dealing with the personal problems of average men and women. Actual cases are outlined, a clear analysis of each problem is given and the approach and treatment are suggested. **\$2.00***

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Based on sound scholarship and written in a popular, non-technical manner, Dr. Whale explains the paramount tenets of the Christian faith in the light of the New Testament and the authority of the Church. "I recommend it most heartily." —Frederick C. Grant. **\$2.00**

ON GUARD

By Joseph R. Sizoo

For the men in the service . . . for men and women at home—here is a book of daily readings which will bring fresh hope and courage in these turbulent days. The readings—one for each day in the year—are inspiring, stimulating and packed with vital, helpful thinking. Appropriate thoughts are provided for special days, and a brief but important selection of prayers is included. **\$1.00**

CHRISTIANITY AND THE FAMILY

By Ernest R. Groves

Dr. Groves makes a stirring plea for a more universal Christian interest in the family and a keen analysis of its problems in modern society. He offers a wealth of practical help gained from his years of experience in dealing with the domestic problems of countless men and women who have sought his aid. **\$2.00***

*Price tentative.

MACMILLAN, New York

phasizes the power of priestly ministration and sacrifice in the Holy of Holies. In I Jno. 2:1 Christ is revealed as a lawyer or advocate interceding for His clients. What a sublime thought for Lent is Ps. 91:1—"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty . . . no evil shall befall thee . . . For he shall give his angels charge over thee to *keep* thee in all thy ways." And Isa. 26:3. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." In our Lenten observance, do we seek some transitory and fleeting emotional impression, superinduced, perhaps by the power of suggestion in rite, sacrament, song and discourse or do we crave for a permanency and stability, a motivation and determination to be "kept by the power of God" the entire year?

Lent and Morale

Micah. 2:1. "Woe to them that devise iniquity."

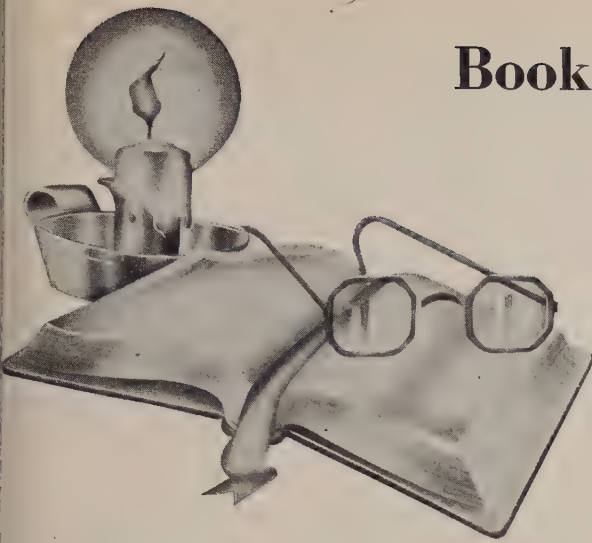
Basically, the French word *morale* relates to morals and ethics and hence has a large place in character and conduct. During World War I the term came into popular vogue for military purposes—the aim being the development of men as superior fighting machines, primarily. We are told that both camps, Allies and the enemy had their regularly-appointed Liaison-Morale-Division staffs. It would be truly shocking today, if we knew but a fraction of the many decidedly unmoral, immoral and unethical things palmed off as morale-saving devices. Perhaps, we do know. What are we doing about it? Which is the worse, a religion without morality or a morale without morality or even decency. True patriotism protects as well as destroys. And what a sacred trust our leaders have with our boys and girls today. An ounce of social prevention is worth a pound of religious or any other kind of so-called cure. "God bless America" and her young idealistic Sir Galahads today. Shall we softly offer a prayer for their security and protection?

Domestic Pragmatics

Jno. 11:36. "See how much He loved him!"
Luke 24:8. "They remembered His words."

Are we so profound and profuse in our religious beliefs and ecclesiastical verbiage as to be outside the pale of ordinary comprehension and understanding? Why not have a larger place and recognition for the simple arts and graces which make for marital felicity and the happy fireside? Deems Taylor, music critic

and composer, makes an observation in his book "Of Men and Music" which should greatly please our homemakers. He is describing Richard Strauss, composer of *Don Quixote* and other "works" too numerous to mention. Taylor sees him "approaching the threshold of his home, where he paused and wiped his feet carefully upon a small square of dampened doormat that lay before the door. Advancing a step, Strauss wiped his feet once more, this time upon a small dry doormat. Stepping across the doorsill he stopped and wiped his feet for a third and final time upon a small rubber doormat that lay just inside the door." Taylor resumes his story: "A weight fell from my shoulders that will never again rest upon them. Strauss may be a good conductor and a great composer, and I shall always respect him, but I could never again be afraid of him. For in that moment I saw, for a flash, the truth. Here was no Titan or demigod; before me stood only a married man!" "And a mighty well-trained and considerate married man is he," quoth any good house frau. And Jesus said: "He that is faithful in that which is least is faithful also in much" and as Goodspeed translates it (Luke 16:10) "The man who can be trusted in a very small matter can be trusted in a large one, and the man who cannot be trusted in a very small matter cannot be trusted in a large one." We don't know much about Dr. Strauss' credo, but it's reasonable to assume that he is not so occult in his dealing with mysterious agencies as to forget that he is still living on *terra firma*, at least long enough to wipe his feet there. Christ's religion has a large place for domestic virtues and graces. "Honor thy father and mother" is an ancient household precept. The Epistle of John in emphasizing the love of God has this to say, "whoever does not love his brother (blood-tie and spirit-tie) whom he has seen—cannot love God whom he has not seen." The angels of heaven and earth must rejoice when they hear a kind word "softly spoken" in the household; when they see a victory won in control of a "bad" temper; when they witness each member of the family rendering and receiving intelligent advice and counsel in harmonious reciprocal relation with each other; when they behold the mutual respect and deference each member exercises toward the opinions, judgments, values, religion and politics of the other. In a word, God and angels rejoice whenever church and synagogue worship and religion is translated into a more thoroughly *domesticated religion*.



Books! Books! Books!

Faith and Nurture
Feminine Faces
Famous Inventors
Home Beautiful
Calling all Christians
Pathway to Cross
Christ of the Ages
Followers of Jesus
Missionary Message
Prisoners of War
Children's Party Book
Modern Composers
Archeology and Old Testament

FAITH AND NURTURE

By H. Shelton Smith. Chas. Scribner's Sons. 208 pp., \$2.00.

Religious education is at the crossroads. The road ahead leads to destruction. It is the broad way in which we have traveled for the past score of years. It has been both broad and liberal; it has been "progressive" and "modern."

Dr. Smith, in his new book, calls for a reappraisal of the whole field of religious education. His opening chapter traces the reason for our present dilemma. He shows it to be the inevitable result of the movement of religious liberalism which began in the latter part of the nineteenth century, when the swing from transcendental theology gave us an immanence which in its logical development has defeated its own purpose. "Contemporary liberalism as a creed is basically outmoded, and must therefore be critically reconsidered and revised. This means, to be sure, that the theological roots of liberal Protestant nurture must also be re-examined and reconstructed." In these words Dr. Smith has stated the task of his book.

The "kingdom of God," as construable in the modern mind, has been the assumption that the nature of this new order was best interpretable in terms of the democratic idea, which "demands a God with whom men may cooperate, not one to whom they must submit." This conception, the author shows, "tends to undermine the meaning of divine sovereignty" and "reverses the relation of God and man. The creature under the Kingdom thus becomes the master over the Kingdom."

Here is a book that will probably lead the way toward the turning of a right-about-face in our whole consideration of religious education. It is a path that leads back to a fundamental orthodoxy, not narrow and superstitious, as the older orthodoxy so often became, but broad, enlightened, and sensible.

This book is the opening shot of a new battlefield of religious opinion, which will be characterized by the clash of wits and the smoke and fury of iconoclasm. It marks the schism within the ranks of one of our largest religious groups—the devotees of religious education as the cure-all for our contemporary religious ills. There is a constructive program within the pages of this brief, as well as an exposure of the

basic weaknesses in the present methods of Christian nurture.

Dr. Smith is a member of the faculty of the Divinity School of Duke University, and is Professor of Christian Ethics and Religious Education. He is also Director of Graduate Studies in Religion at Duke University.

—Paul D. Leedy.

FEMININE FACES

By Clovis G. Chappell. Abingdon-Cokesbury. \$1.50.

Into the background of the Sistine Madonna, Raphael painted a sea of faces. Each one has a slightly different expression from all the rest. They mirror the moods and raptures of the human soul. They suggest that behind the outstanding incidents and characters of Scripture there have been likewise a sea of faces.

Dr. Chappell has helped to interpret some of these. Last year's book was a commentary on New Testament faces, *Faces About the Cross*. Now comes a companion volume, *Feminine Faces*.

In sixteen brilliantly portrayed biographical sermons, the author of *Feminine Faces* runs the gamut of moods and emotions. Some of these women with their glassy, fixed expressions, present countenances that are not at all lovely: the frozen face of Lot's wife, Hagar's desperate face, the scheming lines of Rebekah's once-beautiful countenance; there is the brilliant face of Miriam, the rugged, determined fighting face of Deborah, the sensual face that lured the mighty Samson, the girlish face of the maid-servant of Naaman's wife, the foolish face that begged Job to "curse God and die," and the fearless face of Esther. The widow of Zerapheth had a face that thrills; one recognized in Salome's countenance her ambition. Martha was worried, Mary was beautiful, Anna, expectant; and the woman of Sychar, wistful, as they peer out of the pages of the New Testament. But the poor widow presents one of the most striking faces of all.

Within recent years the women of the Bible have been receiving more attention than formerly. Dr. Chappell interprets this bevy of them with keen insight into the heart that drew the face. Under the queer costumes in which these women present themselves the author recognizes human types. The sermons go far beyond the mere delineation of Biblical portraiture and point to the fact that behind each

life a ruling passion writes its tale upon the face and soul indelibly. It is with these ruling passions that the book essentially deals.

Dr. Chappell who is known for his long list of titles is above all else a preacher. This book speaks, as it were, from the pulpit. Many of the studies have the outline and integration of excellent homilies, yet they are vitally alive. Here is a strange synthesis of preaching and human life that goes to make these sixteen sermons an indefinable gallery of feminine faces that grow into full length portraitures, and step out of their frames, to become human beings.

—Paul D. Leedy.

FAMOUS INVENTORS FOR BOYS AND GIRLS

By Iremengarde Eberle. A. S. Barnes & Co. 126 pp. and index. Illustrated. \$2.00.

Here is a book which boys especially will enjoy; and a lot of girls will like it, too. It begins with Gutenberg and ends with Marconi. Other less known but important inventors might have been included. These fourteen were selected because of the importance of their inventions. The story plan tries to show how we today are benefitted by what these men did. Thus the past is tied with the present and the future, and that is well. This book will develop appreciation, thankfulness and other fine qualities. It should lead to further study. It is well written, and the make-up is good. It is a recommended book.

—W. R. Siegart.

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JESS, by T. Morris Longstreth.

The Westminster Press, 264 pp. \$2.00.

A novel that would be a splendid gift to a girl of Junior High School age, for it is a wholesome story of success that comes to the heroine, "Jess," by the constant practice of Christian principles. It is set in the background of our modern day with radio audiences listening to "Information Please," and "We the People" programs. There is great need for this type of books for young people today.

—Charles Haddon Nabers.

THE HOME BEAUTIFUL

By J. R. Miller. Zondervan Publishing House. 253 pp. \$1.50.

This book, according to John T. Faris' word in the Preface, is the posthumous fulfillment of Dr. Miller's plan to take the heart of his former books, *Week Day Religion*, *Practical Religion*, *Home Making* and *In His Steps*, and write a new volume on the Christian Home.

Sound and helpful Christian counsel characterizes the whole content of this book. Husbands, wives, children, brothers and sisters are taken, as it were, one by one into the "Study" of Dr. Miller and talked with intimately and wisely about the things that go toward the making of the home beautiful. Chapters of a personal nature, but not bearing directly on the matter of home building, are included in the volume. These deal with such concerns as "Uniting with the Church," "Being Christians on Week Days," "Living Victoriously," "Shut-Ins" and "Coming to the End."

All in all, *The Home Beautiful* speaks a much needed word in these days of stress and strain in human relationships and home life.—Harry W. Staver.

CALLING ALL CHRISTIANS

Edited by Paul Zeller Strodach. Muhlenberg Press, 259 pp. \$1.75.

Lent has long been the period of renewed confession, devotion, reconsecration and the deepening of the spiritual life. More pastors are giving considerable time to their preparation and delivery of sermons at this time. To that end helps and aids are welcome.

Pastors will find this volume filled with ideas and from it they will be able to obtain needed inspiration. It contains sermons for the three Sundays preceding Lent, each Sunday during Lent, the days of Holy Week, an Easter Sermon, a meditation on The Seven Last Words, and several series of sermon outlines for the season.

The sermons are all written by men in the active ministry in all parts of the country, and are sermons actually used by them. This gives them a value which specially written sermons do not possess.

Any pastor will find this a valuable book to own.

—W. R. Siegart.

THE PATHWAY TO THE CROSS

By George Arthur Clarke. Association Press. 150 pp. \$1.00.

In these fourteen Lenten sermons by the pastor of the First Baptist Church of Malden, Mass., there are good outlines, comprehensive treatments, positive treatment of the Scriptures, and quite a number of good stories which not only illustrate the message of the author but which, in most instances, are altogether new and delightful. It will be helpful to every reader

and suggestive to the minister seeking a different way to interpret the Lenten truths to his people.

—Charles Haddon Nabers.

THE CHRIST OF THE AGES

By Frank G. Beardsley. American Tract Society. 336 pp. \$1.50.

Dr. Beardsley is a scholar whose fitness is well known. He writes in a manner which brings his message clearly to any one with fair understanding. That is a quality highly to be desired. This book is not a philosophy of history, nor is it a history of Christianity; although both are contained in it. It is the author's purpose to show the effect of the Christ upon the history of the world. That he does in an admirable manner. He gathers all history, sifts it, and shows its place in relation to the divine nature of Christianity.

Perhaps he sums it up in this statement, if a single statement can be said to contain a summary of the book: "The logic of history leads to a single conclusion: Christianity must be from God and its Author must be divine. Greater than any or all of the miracles attributed to Jesus in the Scriptures, has been the miracle wrought by His influence upon human life and history."

This book is not alone for pastors. I believe it has something of value for the layman; and it is written in a manner which would appeal to the layman. Such a book, in fact, should receive wide lay circulation. Time spent in reading this book could be considered by any one as well spent. While he sifts history, he does it with intelligent discrimination; and he seems to leave no part of history untouched.

—W. R. Siegart.

FOLLOWERS OF JESUS

By Elizabeth Scott Whitehouse. The Westminster Press. 197 pp. \$1.00.

If anyone is looking for "A Test-book for Juniors in Vacation Church Schools" which tells the whole story step by step, hour by hour and day by day, he need look no farther than this book. The gathered fruit of many Vacation Schools is here in abundance. Plans and procedures, all definite and specific, are found here in profusion. Worship services for each session are outlined, helpful books are listed, needed materials are recommended, "tests" to correlate and crystallize what has been learned are suggested, every least detail for making the school a success is given. There are sixteen stories in the "Story Section" of the book, with a concluding chapter of some thirty pages on "General Plans for Conducting the Department." Altogether "Followers of Jesus" is the sort of book that one planning to have a Vacation School will want to have at hand. —Harry W. Staver.

THE MISSIONARY MESSAGE OF THE BIBLE

By Julian Price Love. Macmillan. 203 pp. \$2.00.

Dr. Love is professor of Biblical Theology at Louisville Presbyterian Seminary, and author of "How To Read The Bible." Even in war, perhaps more than ever in war, churchmen must pursue their task and their whole task. In a day of neglect of the missionary enterprise by so many in the church this book comes as a strong reminder that the evangelization of the world is not only a first demand on our consecration and energies, but that it is an imperative

throughout the Bible. The neglect of the enterprise is a neglect of the teachings of the Word. Dr. Love traces the emphatic missionary message through the pages of the Bible, he finds it in the messages of the prophets, in the strategy of the Apostles, in the clear teachings of Christ. He has done a fine piece of work, and should awaken many sleepers.

—Wm. Tait Paterson.

SINGING IN THE SHADOWS

By J. B. Chapman. Beacon Hill Press. 183 pp. \$1.00.

In this volume the author has very evidently drawn forth some of his choicest homiletical efforts. Seventy-six sermonettes make up this interesting book. The titles are captivating and, in many instances, unique and suggestive—"Ploughing Around the Stumps," "Holding the Rope in the Storm," "Fighting the Vultures," "Praying With Closed Eyes" and "The Things We Leave Behind."

Dr. Chapman stays close to the Scripture emphasis, speaks at times with radiance and at other times with great personal longing like that which beat in the soul of the Apostle Paul when he longed to "depart and be with the Lord." As a book for devotions, where short selections are desired, *Singing in the Shadows* should prove an ideal choice.

—Harry W. Staver.

WE PRISONERS OF WAR

Edited by Tracy Strong. Association Press. 90 pp. \$1.00.

Here is a most interesting and uplifting book from a prison camp in Europe. "Here are the thoughts,

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hopes, philosophies of some of the four million prisoners of war caught up by comrades who express themselves best." A Y.M.C.A. secretary suggested an essay contest. Sixteen essays are in the small volume. They reveal the workings of the mind, the hopes of escape, the aspirations, the plans for the new life when war shall be no more. We are told, "The censors have changed nothing in them," so we have a fairly true picture. They are rediscovering God. They are learning to bear and to forbear. They are coming to a clearer understanding of others, their fellow-prisoners and their jailers. They are coming to an appreciation of the "smaller" things of life, a quiet walk under the trees, "a normal breakfast of eggs and bacon," "their homes and loved ones," "the value of freedom, never again to be undervalued." The real depths of thought and feeling can be told only by the book itself. Get it. —*Wm. Tait Paterson.*

THE CHILDREN'S PARTY BOOK

By Mary Breen. A. S. Barnes & Co. 239 pp. and index. \$2.50.

This book has thirty-four chapters. Many sorts and kinds of parties are outlined complete with games, favors, menus and anything which may be necessary to make the party a success, except the people. There is a chapter on parties and picnics, and a chapter giving a short bibliography of stories and songs for children. Favors and menus in the book are by Vera Breen, and illustrations are by Hamilton Greene.

I have examined this book with care and have consulted others who deal with children. All agree that this book should be had by all who deal with children. It will pay for itself over and over again in ideas, plans, pleasure and joy. It has grown out of actual experience and seems to have covered every possible contingency. Parties, games, menus and favors are detailed. Where music is necessary it is given. Details are given on the making of favors, and on unusual dishes in the menus. It is so arranged that parts of one chapter may be combined with parts of another chapter in planning a party. With this book any one may have a successful children's party.

—*W. R. Siegert.*

MODERN COMPOSERS FOR BOYS AND GIRLS

By Gladys Burch. A. S. Barnes & Co. 202 pp. and index. Illustrated. \$2.00.

Miss Burch has charge of Schirmer's book department and is well acquainted with books on music, composers and music in itself. She has written several works. This book is a supplement to an earlier book: "A CHILD'S BOOK OF FAMOUS COMPOSERS." It is equally as good. This one covers twenty composers, beginning with Moussorgsky and ending with Gershwin. No one of importance seems to have been missed. She does miss a good story on Elgar's 'Pomp and Circumstance.' Had it not been for his wife this would never have been put to paper. But that is a minor consideration.

Through biography the author introduces the composer's music and builds up an appreciation of that music. While the text does at times appear to be beyond the comprehension of a child, I believe this may easily be overcome. The author tries to make the compositions live, and to a large measure she succeeds in this. This book, together with the earlier one mentioned above, which was written with John Wolcott, are the only two books of their kind of

which I have knowledge. The make-up is excellent. But they bring their subject matter in such an attractive form that children will want to read them; and education becomes a pleasure when it is willingly pursued. This book and the earlier one should go together, and every child studying music would benefit greatly by having them. —*W. R. Siegert.*

FROM MILLIONS TO HAPPINESS

By Albert Ludlow Kramer. Leighton Press. 126 pp. \$1.00.

This spiritual autobiography of a distinguished attorney who has been giving himself entirely to Christian witness and work since his retirement from his profession is remarkable in that it presents the viewpoint of one who has been famous in professional life, and in that it presents the picture of a faith in Christ and in prayer is marvelous to read and thrilling to contemplate. The view point is seen in these sentences from one of the later chapters: "I am one of the errand boys of the Lord . . . I know that no man is really my enemy . . . I love my neighbor because I love Christ . . . I love him because Christ loves him." No Christian can be indifferent to the testimony of a man who is giving both his personality and his means to Christian testimony.

—*Charles Haddon Nabers.*

FALCONER'S SON

By Albert I. Mayer, Jr. The Westminster Press. 241 pp. \$2.50.

Falconer's Son is an exciting tale of scheming and conflict set, as the author says, in "the period when the first rays of light gleam through the dark ages, but the Renaissance had not yet begun." Specifically, the time is "the trouble-filled year 964." Across the pages of this most colorful story moves a pageantry of peoples and doings now strange to us of this modern world. One is made acquainted with such characters as Bruno, the falconer's son, Karl, the heir to the duchy, Duke Hubert and Conrad the Red, powerful and ambitious nobles and Tycho, head of the rover merchants. The story turns on the adventures of Bruno and Karl as they seek to outwit and overcome the traitorous nobles arrayed against the Emperor Otto. It is intensified by descriptions of intrigue and action and battle in days when the machinery of war was crude, when stone-throwing catapults, scaling-ladders, battering rams and "Greek fire" were the weapons used, when moats and draw-bridges guarded castles. The book is excellent reading for juveniles and enjoyable reading for all ages.

—*Harry W. Staver.*

WHY I DID NOT BECOME A PREMILLENNIALIST

By Walter McCarroll, D.D. Service Print Shop. 60 pp. Paper. 25¢.

With all the preaching today by half-baked preachers with half-baked ideas this little pamphlet comes as a soothing lotion to troubled spirits. My first idea was to throw it into the ash can as just another one of many such unnecessary things. But I began to read it, thinking that "JM" must have had some good idea in sending it to me. To my pleasant surprise I found it worth while. The author takes all the pre-millennial arguments and with calm reasonableness and Christian charity examines them in the light of Scripture, and with sound reason seeks to bring the evangelical interpretation to light. The author is a Calvinist, and he does not claim to be a biblical

expert. That he is an evangelical Christian is evident. As I was surprised at this booklet, so you may be surprised. Its small cost is a further invitation to get it and examine it. Men, especially in communities where such sects are active, will find it a worth while investment.

—W. R. Siegart.

THE BEARING OF ARCHEOLOGY ON THE OLD TESTAMENT

By George L. Robinson. American Tract Society. 197 pp. and indexes. \$1.75.

This book comprises the L. P. Stone Lectures at Princeton Theological Seminary and The American Tract Society has done a service to all biblical students in publishing them in this form. As a science archeology is not old. First discoveries brought forth many ideas and theories. Any person who has an older work on archeology and the Bible will be fooling himself if he does not keep abreast of more modern interpretations and findings. For many of the ideas advanced in older works have been proved to be wrong.

Much of Wellhausen's theory has now been upset. The date of the Exodus has been pushed back many years. New light is thrown on the relationship between the Hittites and the Jews. The Hittites are shown to have been a European people. The alphabet was not invented by the Phoenecians, but an older alphabet has been discovered in Sinai. Any one who has not kept abreast of archeological discovery will be agreeably surprised at reading this book.

The author is a recognized expert in this field. He covers the field in "Voices from Egypt, Babylonia, Arabia, Asia Minor, North Syria and Palestine." He has no theories to advance and no axes to grind. In an easily understood manner he presents his subject and draws his conclusions. His grasp of the subject and depth of understanding are shown in the ease with which he does this. No matter what book on archeology you have, you ought to get this one. It is worth much more than the price asked.

—W. R. Siegart.

IN HIS NAME

Francis of Assisi was the son of a very rich merchant. One day Francis, as a youth, was handling some of his father's rich silks when a beggar came up to him, and whining, asked him for alms. Francis was too engrossed even to look up, but curtly ordered the man to be off. But the mendicant made a still more tearful appeal: "Oh, sir, in God's name give me something." Francis was thoroughly aroused, and when he replied this time the beggar saw that it was high time to be off. But no sooner had he disappeared in the hurry of fear than Francis began to reprove himself. What if the man had asked for alms in the name of some baron or count, how quickly would he have put his hand into his pocket: and he had angrily turned away a poor vagrant who had invoked a much higher name! In a moment he was out of his father's shop, hurrying after the fleeing beggar. When Francis overtook him he poured money into his trembling hands, and as suddenly left him, still puzzled and amazed. But Francis, for the first time, tasted in the use of money a fresh and rare pleasure. God will not turn a deaf ear to the prayer that is asked in the name and for the sake of His well-beloved Son, Jesus Christ our Lord. It is the only basis of our approach to Him.—Rev. Herman Miller.



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PRAYER MEETINGS

I. Awaiting The Call.

Invocation.

Psalm 119:137-144.

Hymn: "I'll Go Where You Want Me to Go."

Psalm 23, read responsively.

Hymn: "God Calling Yet, Shall I not Hear."

Pastor: "And Elijah came unto all the people, and said, 'How long halt ye between two opinions?' I Kings 18:21. Also, Rev. 3:14-16.

There is no neutrality possible for the Christian where there is a choice between good and evil. "Once to every man and nation comes the moment to decide, in the strife of Truth with Falsehood, for the good or evil side." When such a moment does come, there is only one side for the Christian, that is the side of good against evil. We cannot sit on the sidelines, watching the struggle and hoping the good will win. The biggest decision life holds for us is to decide for Jesus Christ, and His will for mankind.

However, this main and important decision is founded on and upheld by countless lesser decisions, facing us at every turn, and at every moment. We must decide between good and evil constantly, in every circumstance and every act. We cannot drift along indifferently, sometimes on the wrong side and sometimes on the right side, thinking that the great decision will find us ready to stand with Christ. We need the preparation, the discipline of hourly decision for the right and with Christ, in preparation for the great decision, just as the soldier needs the many hours of training from day to day, preparatory to the great adventure. We are in the ranks of the enlisted, but—are we on the side of Jesus Christ?

Hymn: "I Need Thee Every Hour."

Prayer: (For strength to enlist on the side of Jesus Christ, to enlist for the duration of our life on earth, and to take an active part in the struggle between good and evil.)

Hymn: "Yield Not to Temptation."

Benediction.

II. Chosen for Service.

Invocation.

Psalm: Read 23 responsively.

Hymn: "My Faith Looks Up to Thee."

Scripture: Hab. 2:1, and Jer. 23:6. (Read the chapters, if desired).

Hymn: "O Safe to the Rock, that is higher than I . . ."

Pastor: Habakkuk detached himself from the immediate surroundings. He got up higher, he sought a place of vision, so he might have a true perspective. He tried to see things not from the clouded atmosphere of the present, but from the standpoint of eternal truth. Air travel teaches us that much that oppresses the mind at ground level, fades away at 10,000 feet. So Habakkuk tried to gain a spiritual view point. The psalmist went into the temple, when he wanted to see as God sees. Isaiah had his vision in the Temple of God. We must seek to view the happenings of today according to God's point of view, to do this we must realize with Habakkuk that: **God is the God of all, friend and enemy alike.** God may bless one Nation above another, but it is for greater responsibility, greater service, not for privilege. God has a plan, and we must visit the inner-

most sanctuary of the spirit, in order to learn what that plan is.

God is a God of righteousness, not concerned with material prosperity. God may find it easier to bring the nations back to his plan by visiting losses, hardship, and grief upon them. Great prosperity and luxury are not synonymous with spiritual progress.

"The Day of the Lord" is always at hand, not necessarily a day of judgment, but a day when God can win mankind to his will. J. B. Priestley of London said, "While we are awaiting terrible things from Hitler, we ought to be expecting great things from God." Heaven, not earth, is the place of perfect vision, but—man lives on the earth and we must learn to live on this earth so that we may catch a glimpse of that vision. Habakkuk faces poverty, privation, barren fields, empty barns, yet he is able to rejoice in the God who saves him from going under spiritually. Good men are often called upon to die for their faithfulness to such a vision, but this is not defeat, this is **VICTORY!**

"Take thou no thought for aught save truth and right, Content, if such thy fate, to die obscure; Keep innocence; be all a true man ought, Let neither pleasure tempt, no pain appal; Who hath this, he hath all things, having nought; Who hath it not hath nothing, having all."

Hymn: "Encamped Along the Hills of Light."

Prayer.

Hymn: "My Faith Looks Up to Thee."

Benediction.

III. The Day of The Lord.

Invocation.

Read Responsively: Psalm 119: 113-120.

Hymn: "Strong Son of God, Immortal Love."

Scripture: Joel 3.

Hymn: "All Hail the Power of Jesus' Name."

Pastor: Read again Joel 3:14. There are still some people who feel it is to their interest to weigh pros and cons regarding the world situation. It is now time to consider the interests of truth and justice that are at the heart of things, and committing ourselves to God who alone is Truth, holding Justice in His hand. This means first, getting right with God. God is calling Nations and men to His side. He that is not with Him is against Him. This is a day of every man's decision, a decision to serve God according to His will, or to be against God.

We must be morally re-armed, for this situation today is no ordinary conflict. There is something for each of us in this struggle that is far and away above our natural and our national tests, a loyalty to something higher than any human tie. This something higher is a committal of ourselves to God, a loyalty to Jesus Christ, which inspires us with a passion and devotion to God's will that will stop at nothing in the way of suffering or sacrifice to see God's will victorious. This is the passion and loyalty we need in this "day of our Lord."

Hymn: "Come, Gracious Spirit, Heavenly Dove."

Prayer: (Especially for the grace to wait for the guidance of the Holy Spirit in our decisions.)

Hymn: "Spirit of Holiness, Descend."

Benediction.

V. Resolved Men.

Invocation.

Read Responsively: Psalm 42.

Hymn: "Breathe on Me, Breath of God."

Scripture: II Samuel 3: 22-39.

Hymn: "Faith of Our Fathers, Living Still."

Pastor: John McKenzie, the famous African missionary, said, "Much strength and encouragement is derived from the thought that the Lord will help the resolved man." Most of the great men of all ages were resolved men. Good will conquer evil today through the activities, the leadership, and the devotion of "resolved men." Read Grenfell's "What Christ Means to Me." He says, "It is not extraordinary that we must begin with faith . . . it cannot be foregone, we cannot live without it, nor make any progress without Faith. No faith, no business; no faith, no fun; no faith, no victory. The will to believe is basic with all men, experience alone makes it knowledge. Christ said, 'Follow Me and you shall have the light of life.' There is no turning back, when one has resolved to follow Christ."

Hymn: "Just as I am, Without One Plea."

Prayer: (Especially for steadfastness in the decision to follow Christ, in the face of great hardship, danger, and possible giving of life.)

Hymn: "Onward, Christian Soldiers."

Benediction.

The Purpose Of Life

"Ye are the salt of the earth . . ." Matt. 5:13.

Life has purpose in spite of those who deny the assertion, informing us "Whirl is King." Life has purpose even though modern ideologies declare individual personality is meaningless and of worth only as it merges in the mass, glorifying the State in whatever manner the leader may decree. Life has purpose but we are not all agreed on what it is. Some men live for time, gain, self. They never look up in wonder, love and awe. Their horizon is bounded by fences of clay. Others seek happiness, asserting there is no higher goal to achieve. But long ago, One Who trod the paths of Palestine declared that the purpose of life is not gain but use. Service to God is love and holiness, service to man is love and humility.

Time is proving Him right. The materialists are a vanishing race. Increasingly we are discovering that man's true life is found, not in the physical body, but in the soul. Thus the purpose of life can never be found in things, rather in exercise of the soul. And this issues inevitably into service. Life is so constituted that it unfolds, revealing the breathless glory of what God has wrought, not through the accumulation of things, but by means of noble service. Life is so constituted that joy and satisfaction are not found in things. Old Scrooge possessed great riches, yet his eyes were dull and misery was etched deeply upon his face. But when Scrooge ceased hoarding his life and began spending it he was beside him-



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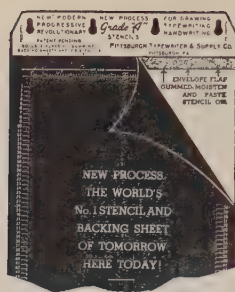
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self with joy.

Life is so constituted—is of such dignity and
worth—that its true purpose must ever be
serious and noble. He is unworthy of life who
squanders it upon trifles, diversions and amuse-
ments. It must be centered upon something
of infinitely more value. Even life itself is not
a sufficient end, and the purpose of life can
never be simply to prolong it.

The crown of longevity belongs to Methuse-
lah. However, it is significant that the an-
cient account has preserved no other detail
concerning his life. Perhaps we are unjust
to the venerable patriarch but he appears to
have wasted the days of his years. He just
lived on and on like some people's ill temper.
When we have said that we have said all. But
what good is life when it is only a matter of
marking minutes, hours and days?

Time like talent is intended for use. When
unused it hangs heavy upon our hands. There
are some things more precious than life. The
totalitarian States have taught us this if we did
not know it before. Even though their people
be dying for an unworthy cause they have dis-
covered an eternal truth. And there is every
evidence that life in those countries is more
satisfying than during the meaningless chaos
that followed the first world war. While we
do not agree on what they may be we are in
accord with our militaristic neighbors in de-
claring that some things are more precious than
life. Love, honor, faith, service—all these are
better than life. Any course of action that
first asks the cost and then refuses any sacri-
fice of life for principle is foreign to life's
true nature and purpose.

Take for example the telling of what we
call a white lie—a lie to prevent misery, suf-
fering, sometimes to save a life. We say it is
justified. But is it? Must we tear the moral
fabric of the universe to preserve justice? Is
not God sufficient for such a problem? Must
His very nature be mocked for goodness to pre-
vail? I do not believe it. There has to be
some other way. But whatever the solution
we cannot escape the fact that some things are
more precious than life. We know this in-
stinctively. He who gave us life has sowed
it within our consciousness. That is why men
love danger and seek it out, sometimes chal-
lenging the stars. That is why a man will lay
down his life for his friend.

Life has purpose but the evil in man often
shuts it from view—so wrecks the human spirit
that it cannot see the purpose for which it
was made and is unwilling to render service.

There is turmoil within the soul. "What I would, that I do not; but what I hate, that I do. . . O wretched man that I am! Who shall deliver me from the body of this death?" In his blindness man drifts aimlessly from one perversion to another. Eventually, becoming infected with such, he may follow some demagogue and a false purpose held aloft. We need not look far for illustrations today.

Furthermore, evil—the old-fashioned word sin—makes one afraid. And fearful, not knowing how to look up, not understanding life and its purpose, man puts his trust in self and in things. What else can he do? Pitifully he clings to life, coddles it, striving desperately to keep its flame from blowing out.

Does it not come to this: the meaning and purpose of life only break upon those who give themselves to the highest? who win the victory of the soul? who see the "light of the knowledge of the glory of God in the face of Jesus Christ?" All others are damned by their own malevolence. But for him who sails a true course, life is both a service and a high privilege. Again the man of Palestine speaks, "Ye are the salt of the earth—Ye are the light of the world." Here is the glory and power of an endless life that only begins when earth's little day is past.—*Rev. Osborne L. Schumpert, Elmar, N. Y.*

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Effective Preaching

(Continued from Page 164)

truthfully, "The Gospel has had its day."

But please remember that while "Sensational" preaching is odd and eccentric, Christianity is a religion of the heart as well as of the mind. It moves one to the highest hopes, the fullest action, and the deepest feelings. Jonah's preaching put an entire city in sackcloth and ashes. John the Baptist produced startling sensations. Savonarola brought sinners to their knees in tears. St. Paul's Gospel preaching shook city after city. Luther's sermons gladdened the hearts of a nation. Indeed, when preaching is effective it creates sensations, it moves men.

St. Paul writes to the Church at Ephesus about "declaring unto you the whole counsel of God" that he might be "Pure from the blood of all men." Preaching the Gospel was a serious matter to St. Paul.

For one whole summer I visited Churches and listened to sermons, each time asking myself, "If I were a stranger and desired to join this Church would the opportunity have been given me here?" Just one Church in the entire summer's visitation gave me any kind of instruction as to joining the Church. How terrible! Imagine St. Paul preaching that day at the river side with Lydia in the audience. He must have said most heartily, "Lydia, would you like to join this happy band and come in baptism?" Intellectualism, "Modernism" and a so-called religious education program has eliminated our passion for souls and thereby we have lost our good sense—our religious balance.

Luther preached so that the servant might understand. He started a nation singing. When he wrote "A mighty fortress is our God," many undoubtedly thought him crazy. They were so used to singing chants that when he brought forth such a song, they must have considered it far below their dignity. Putting words to the German folk songs was beyond many of that day's religious leaders. But Martin Luther had the people in his heart.

Effective preaching is not elegant, rhetorical, ambitious, but concentrated, urgent, moving, keen, searching, unswerving, authoritative, full of the love of God and the terrors of sin, leaving the circumference, corners, and fringes, bent on the center, finding, touching, seeing the Pearl of Great Price.—*American Lutheran.*

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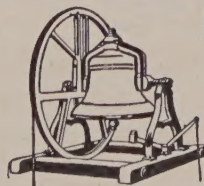
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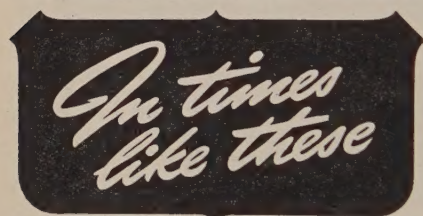
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